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ON THE CHRONOLOGY AND ARRANGEMENT OF THE GOSPEL NARRATIVES.

(Concluded from p. 624.)

PART VIII.

Occurrences on our Lord's last Journey from Galilee, till his Arrival at Bethany.

THE narrative at the close of Part VI. was suspended, at the entrance of Jesus into the Perea, after having been refused reception in Samaria, and after healing the Lepers on the borders of Galilee and Samaria, as he was making his way to the Jordan. As he was journeying towards Jerusalem, through the Perea, he employed opportunities as they occurred, in communicating his heavenly instructions. Soon after entering the Perea, he appears to have made that reply to the Pharisees respecting the kingdom of God, which St. Luke records (ch. xvii. 20, 21); followed by prophetic declarations of the calamities impending over the Jewish nation, corresponding to those afterwards delivered on the Mount of Olives, and also by the parables of the Unjust Judge, and the Pharisee and the Publican,—all which are peculiar to the Gospel of Luke. About the same time, while in the Perea, he delivered the discourse respecting divorces, recorded by Matthew (ch. xix. 3—12) and also by Mark;—blessed the children who were brought to him; conversed with the young Ruler who applied to him for instructions; and addressed to his disciples the parable of the Labourers in the Vineyard, which last is recorded by Matthew alone, ch. xx. 1—16. Before he left the Perea, he answered the inquiry respecting the number of

the saved ; and made that reply to the Pharisees which St. Luke alone records (ch. xiii. 31—35), when they told him that Herod intended to kill him.

The discourses of our Lord in the Perea are marked by a peculiarly earnest tone of spiritual instruction, and by striking references to approaching calamities, which could not fail to impress the minds of his disciples ; especially if taken in connexion with the declared purposes of Herod, and the known intentions of the great council of their nation : and when, at last, they crossed the Jordan and entered Judea, and saw their Master going before them on the way towards Jerusalem, it is said (Mark x. 32) that “ they were amazed, and, as they followed, they were afraid.” He then again informed the Twelve of his approaching sufferings ; yet, even then, the Mother of James and John came to him, apparently at their desire, to request for them a distinguished place in his kingdom.

Jericho was about fifteen miles from Jerusalem, (or thirteen from Bethany,) and six from the nearest part of the Jordan. Our Lord probably entered it on the Friday before the Passover. On leaving it,* he gave sight to two blind men, one of them named Bartimæus ; and soon after told Zacchæus, that he would abide that day in his house. While there, he delivered the parable of the Ten Pounds. It is probable that he remained with Zacchæus till the ensuing sabbath was ended ; and that then he set off for Bethany, where he arrived “ six days before the Passover.”

PART IX.

From our Lord's Arrival at Bethany to his Death.†

The Pharisees, (probably through commencing the month with the first appearance of the moon,) on the Friday evening, ate the Passover, in the week of the crucifixion ; and, at least in the time of our Lord's ministry, those who neglected the traditions of the Elders, celebrated the Passover on the preceding day, without reference to the *appearance* of the new moon, but according to the calculation of its actual conjunction with the sun.‡ Our Lord certainly ate the Passover on the Thursday evening ; and as he

* It appears certain that St. Luke had a different idea of the *time* of the miracle, from Matthew's and Mark's. Luke xviii. 35, *εν τῷ ἐγγιζειν αὐτον εἰς Ἱερουσαλὴμ*, taken in connexion with ver. 31, might mean no more than “ as he was approaching Jerusalem, at Jericho ;” but ch. xix. 1, clearly implies that Luke understood the miracle to have been wrought before our Lord's arrival at Jericho. Mr. Greswell supposes that Luke records one miracle, and Mark another ; and that Matthew blends them together. This is quite inadmissible.

† In p. 454, we have included the events to our Lord's Ascension in this Part. We find it best to make the present division.

‡ Such is the result of our examination into this most embarrassing question. Kuinoel, on Matt. xxvi. 17, gives an admirable, and generally conclusive, view of the arguments.

could not have partaken in the rite at a later period, we might have inferred that he anticipated the time of celebration, had we not, from the statements of Matthew (ch. xxvi. 17) and Mark (ch. xiv. 12), clear reason to believe, that it was extensively, if not commonly, celebrated by the people at the same time with himself. Now it is from St. John alone (ch. xviii. 28) that we learn when the enemies of Christ were to eat the Passover; and as he mentions no other time, it seems reasonable to consider his "six days before the Passover" (ch. xii. 1), as dating from the Friday evening. The sixth day before it would include from Saturday evening to Sunday evening; and our Lord's arrival at Bethany in any part of that twenty-four hours, would accord with the date assigned by this Evangelist.

Further, it is most probable that the supper at Bethany occurred before our Lord's public entry into Jerusalem.* If the house of Zacchæus were at some distance from Jericho, on the road to Jerusalem, or if, while our Lord himself remained at the house of Zacchæus, the apostles or other disciples went on to Bethany, so as to prepare his friends for the reception of him at a late hour on the evening after the sabbath,—the supper might have taken place on the Saturday evening; and the entry into Jerusalem might have taken place on the Sunday. The common opinion is that it occurred on the Sunday; and hence the appellation Palm-Sunday. There is, however, no ground for decision which we do not possess in the Gospels; and they leave us quite at liberty to place our Lord's entry into Jerusalem either on the Sunday or the Monday. On the whole, the Monday seems somewhat best to accord with the train of events.† Whether our Lord arrived at Bethany on the Saturday evening or Sunday morning, the feast might have been on the Sunday evening; but it was during Sunday that many persons came from Jerusalem to see Jesus and Lazarus also.

On the Monday our Lord entered Jerusalem as the Messiah, with the exulting acclamations of his disciples and the multitude; himself, however, not elated, but manifesting, when in sight of the city, (Luke xix. 41—44,) the most affecting anticipations of its ruin through its sinful rejection of his

* From St. John's narrative alone (ch. xii. 1—12), scarcely any other conclusion could be drawn. Matthew and Mark both relate the fact in connexion with the events of the Wednesday before the Passover; but Matthew and Mark may have introduced it, solely to shew why Judas went to the Sanhedrim; and there is less difficulty in admitting such a reference, than in supposing that St. John inserted the event so completely out of place, without any intimation of it, and even without any assignable reason for so doing.

† We here accord with Mr. Greswell, who, though he places the supper on the Saturday evening, thinks that our Lord did not enter Jerusalem till the Monday. Supposing the supper to have occurred on the Saturday evening, our Lord might have entered Jerusalem on the Sunday afternoon, and yet time be given for the circumstances recorded in John xii. 9—11, which then, however, must be taken parenthetically.

claims. When arrived at the Temple, he healed many blind and lame persons ; and it is not improbable that, on this first day, occurred that solemn scene which followed the application of the Gentile proselytes. (John xii. 20—26.) After this, without making further stay in the Temple, he withdrew with the Twelve to Bethany, where he passed the succeeding nights till the Thursday.

Early on the day following his public entry—say on the Tuesday—he devoted the barren fig-tree ; and on arriving at the Temple, with comparatively few attendants, he drove out those who were trafficking there. This excited the anger of the Chief Priests and their adherents ; and they sought to destroy him ; but the people listened, with admiration, to his instructions ; and the chief men found no means of executing their purposes.

On the second morning after his public entry—that is, probably, on the Wednesday—as he was returning to Jerusalem, the disciples observed that the fig-tree had been withered from the roots. The circumstances of the day before seem to have aroused the various enemies of our Lord ; and from his entrance into the Temple, till he left it, no more to return, every effort was made to harass and to ensnare him. First, a body of the Sanhedrim came and demanded his authority for the measures he had taken ; which led him to deliver several parables fitted to shew to them, and to the people, their guilt and their danger. Next, a party of the Herodians, sent by the Pharisees with some of their own disciples, put to him the question respecting the Roman tribute-money. When their crafty and malicious designs had been defeated, the Sadducees came to propose their paradox concerning the resurrection, by which, probably, they had often perplexed their opponents, the Scribes, some of whom (Luke xx. 39), as it appears, were greatly pleased with our Lord's reply. Lastly, one of the Scribes (Mark xii. 28—34) proposed that inquiry by which the Pharisees so much confounded the plain dictates of conscience—"Which is the great commandment of the Law :?" and this led our Lord to give the most unequivocal sanction to that fundamental declaration of the Jewish legislator, respecting the Oneness and Supremacy of Jehovah, and the exclusive direction to HIM of the highest affections of the heart, which must one day be the common faith and directory of the Christian world, as it still is of the Jews wherever they are found, both in their public and in their private worship. Our Lord then himself proposed a question to the Pharisees respecting the superiority of the Messiah to David, his progenitor by natural descent, which confounded and silenced them. Perhaps it was at this interval that, while sitting opposite the Treasury, near the entrance into the Inner Court of the Temple, the Divine Teacher uttered that most encouraging expression respecting the Widow's Mite ; and made, still more publicly, the solemn declaration as to the authority of his words, because enjoined by the Father who sent him, which is recorded at the end of the xiiith chapter of St. John. Soon after, he must have delivered those awful

denunciations of the extreme wickedness and hypocrisy of the Scribes and Pharisees, and of the fearful evils which were impending over them and his guilty nation, which Matthew alone has recorded in detail, and with which our Lord closed his public instructions, and then finally quitted the Temple.

If the occurrences of the last paragraph took place on the Wednesday, then as he went back to Bethany, (or if on the Tuesday, then on the day following,) he delivered, on the Mount of Olives, in the presence of Peter, James, and John, the remarkable predictions respecting the destruction of the Temple, which were so signally fulfilled "before that generation passed away;" and those also which yet remain to be fulfilled respecting the universal and final retribution—the former recorded, in much detail, by each of the first three Evangelists; the latter by St. Matthew alone, and principally in the xxvth chapter, which is unfortunately separated from the xxivth.

It does not form a part of our present object to enter into the detail of those most interesting circumstances which now occurred in rapid succession, displaying the tenderness of the Man of Sorrows, in conjunction with the dignity of the Son of God—the strength of his private affections, with the most complete and devout exercises of faith and trust, and the most elevated devotement to the all-important and all-comprehensive purposes for which he came—the distress, the darkness, and the anguish, which, for the perfection of his own character, and as an encouragement and example to his followers, in all ages, his Heavenly Father appointed for him, as well as those most impressive demonstrations of the Divine love and favour, which attended and followed his expiring agonies on the cross. They must be familiar to all our readers; and, as was natural, they are circumstantially recorded by the Evangelists. In some minute points, it is not easy to ascertain the precise order of occurrence; but, in general, the course of events is easily followed; and, at any rate, the vividness and distinctness of the records, in the separate parts, enable us to picture each to ourselves, so as to feel its reality and its impressive influence.—A view of those occurrences, to which we have here nothing to add, will be found in the little work, heretofore referred to, which is probably accessible to most of our readers—Dr. Carpenter's *Introduction to the Geography of the New Testament*, Part II. § 38—42.*

* We might have satisfied ourselves with a reference to the Chronological View of our Lord's Ministry in the above-mentioned volume; but as the arrangement here given somewhat differs from that which is there exhibited, it seemed best to give a separate outline, more especially as a more summary view was desirable for our present purpose.

PART X.

From the Death of Christ to his Ascension.

At the very time of our Lord's death, the Pharisees, and probably the greater part of the Jews of Judea, were preparing for the celebration of the Passover, which that year occurred, according to their traditional system, at the commencement of the sabbath. To prevent what they regarded as a violation of the sabbath—that the persons crucified should remain on the cross after the sabbath had begun—the chief men requested Pilate to have their legs broken. The Roman soldiers charged with the execution of this request, found, on coming to Jesus, that he was already dead; but one of them so pierced his side with a spear—from what motive we can only conjecture—that if life had not been extinct, death must have followed. Two of the Jewish rulers now came forwards to shew their respect for Jesus, and their attachment to his cause, by hastily, yet expensively, embalming him, and then laying him in the sepulchre of Joseph, near the place of crucifixion. Mary Magdalene, and other female disciples, observed the place of burial; and then withdrew to prepare spices and ointments for a more complete embalment after the sabbath was ended. The feelings of that day, in the minds of the enemies of Christ, of his friends and disciples, and of the people at large, may be in some measure imagined; and if we take single individuals, whose character is more or less known to us, we may find abundance to exercise the imagination in such a way as to increase the vividness of the conviction that all recorded was reality. The next day, though the sabbath still continued, the Jewish rulers sealed the sepulchre, and at the entrance set a guard of Roman soldiers, given them for the purpose by the Governor. But “God raised up Jesus.” On the following morning, the third day from his burial, our Saviour rose triumphantly from the tomb to an everlasting life; and thus became the first fruits of those who sleep.

The *succession* of the events which occurred soon after the resurrection of Christ, connected with the first disclosure of it, is attended with much difficulty: but the following account appears the most accordant with the records. The views and reasonings on which it is founded, may be seen in the little tract from which it is taken.*

“The sepulchre in which ‘the Lord lay’ was in a garden, near the place of crucifixion. This spot is *within* the present walls of Jerusalem, but it was without the *ancient* wall on the west.† It was a cave hollowed out in

* See Dr. Carpenter's Observations on the Order of the Events which occurred on the Morning of the Resurrection, in the Christian Reformer for May last; to be had, as a separate tract, at Mr. Hunter's.

† “This is written advisedly, after a careful consideration of the objections of some modern travellers, and particularly of Dr. Richardson, whose accuracy of observation deserves great praise. If he had had, as well, Mr. Carne's power of

the side of a rock, with a low and narrow door-way into it. The sepulchre appears to have been about twelve feet long and seven broad, and about seven high.—Mary Magdalene came to the *garden* ‘while it was yet dark;’ and if (as may be inferred from the narratives of the first three Evangelists) she went to the *sepulchre* in company with the other women, she probably waited their arrival before she entered the garden. It is a reasonable supposition, that the entrance to the garden was the appointed place of meeting. Mary may have come from some house at no great distance, on the side of Mount Zion, where also Peter and John abode at this point of time. Besides Mary Magdalene, there appear to have been *two* companies of women. *Joanna* with her companions would, of course, come from near the residence of Herod, which was on Bezetha, the northern part of the city, about a quarter of a mile from the sepulchre: ‘*the other Mary*,’ if the sister of Lazarus, would have to come over the Mount of Olives, and cross the city south of the Temple. Bethany was about two miles and three quarters from the sepulchre; and as our Lord, during this last visit to Jerusalem, went out to Bethany, with his disciples, and lodged there; and as it was the residence of Lazarus and his sisters, it is reasonable to suppose that most of the Apostles and the Galilean women would now be lodging there.* ‘The other Mary’ with her companions, and Joanna with hers, joined Mary Magdalene sufficiently early for them all to be approaching the sepulchre ‘at the rising of the sun.’ Not long, probably, before this, the ‘Angel of the Lord’ had rolled back the stone, and the terrified soldiers had left their station. The women were obviously not aware of the setting of the guard, and were only apprehensive respecting their power of rolling away the stone; but, on coming near the sepulchre, they found that it had been removed. Mary Magdalene at once, inferring from this that the body of the Lord had been taken away, ran to tell Peter and John. In the mean time the other women entered the sepulchre, received the heaven-sent tidings, and quickly left the garden of Joseph. At the entrance into the city the two parties would of course divide; Joanna and her companions proceeding towards the north of the city; and ‘the other Mary’ with hers, across it towards Bethany. The former, then, knew no more than what the angels had communicated: and before more was known among *their* acquaintance, those two disciples set out for Emmaus, (*Luke* xxiv. 22—24,) who in the later part of the day saw Jesus.—After the other women had left the spot, Peter and John arrived, in consequence of what Mary Magdalene had told them. The Apostles left the sepulchre without knowing more than that the body was not there;† and

vivid description, and more of simple sentiment, there would have been nothing to desire.”

* “Vast numbers of Jews, it is well known, came to Jerusalem at the Passover; and many lodged in the adjoining villages. Bethany was, on various accounts, the place most likely to be chosen by our Lord’s followers.—See *Mark* xi. 11, *Luke* xxi. 37.”

† “The words ‘saw and believed’ (*John* xx. 8) obviously refer to the report of Mary (v. 2), that the Lord had been taken away. ‘For as yet they knew not the Scripture, (adds the Evangelist,) that he must rise again from the dead.’”

then Mary Magdalene, who had followed them and remained at the tomb, was favoured with the first sight of the risen Saviour. The details of the Apostle John respecting the first disclosure of the great event, are of singular interest and value; and if there be any part of the Gospel history on which, more than others, the understanding, the affections, and the chastened imagination, may be exercised together, it is surely this — It might be about a quarter before seven when Christ manifested himself to Mary Magdalene; and soon after that, he appeared to those women, (with ‘the other Mary,’) who were going to tell the Angels’ message to the disciples at Bethany. This second appearance, taking time and situation into account, we may place about seven or soon after, as the women were crossing the Mount of Olives.* — During the later part of the day, the Lord was seen by Simon, as well as by the disciples on the way to Emmaus; and, lastly, by the Apostles, (Thomas only being absent,) who, as might be expected, assembled together after the joyful intelligence, and would probably assemble where they last ate the passover with their Master; and thus closed the events of that glorious day — the birth-day of our ‘lively hope’ of ‘an inheritance incorruptible, undefiled, and that fadeth not away.’ 1 Pet. i. 3, 4.”

On the first day of the following week, our Lord appeared again to the Apostles, when the before-incredulous Thomas was with them. Afterwards the Eleven went to Galilee; and there Jesus shewed himself to several of them near the Lake, at the time when he had that peculiarly interesting conversation with Peter which is recorded in the last chapter of St. John. Soon after, he met above five hundred of the brethren, on a mountain in the neighbourhood, and gave the Apostles instructions relative to their commission. They then again returned to Jerusalem, where, probably, our Lord appeared to James alone (1 Cor. xv. 7) as he afterwards did to all the Apostles, directing them to remain at Jerusalem till they received the promise of the Father. After having, for forty days, given them various opportunities of becoming infallibly certain of the reality of his resurrection, and of listening to his instructions respecting the kingdom of God, and their own duties in promoting it, he led them out to that part of the Mount of Olives which adjoins Bethany; and after giving them his final directions, while they were beholding him, he was taken from the earth and carried into heaven. They continued looking steadfastly towards heaven as he went up; and if we try to realize the scene, we find every thing to fix the attention, and to give a cheering resting-place to the imagination. It might have been enough to know, from indubitable proofs, that the Son of Man really entered into his glory; but it is delightful to the eye of faith to see him, in gentle majesty, ascending there. Angels might have accompanied him while mounting towards the throne of Jehovah: angels will attend him, when he sitteth on that throne to judge the world in right-

* “These calculations merely refer to the movements of the women: as respects our Lord himself, all, on that day, bears the character of supernatural.”

teousness : but it suits more the purposes of the glorious scene on the Mount of Olives, that there should be nothing to dazzle the imagination, or to divide the attention. The Apostles saw him rising from the earth, while praying for them to his God and Father ; ascending with tranquil dignity ; gradually lessening to their fixed sight ; and, before distance rendered him invisible to them, received into a cloud—bright we may reasonably suppose as that which overshadowed him on the Mount of Transfiguration—like that, too, an emblem, to the Jewish disciple, of the shechinah which rested on the ark, and manifested the presence of Jehovah.

They saw their Lord no more. They witnessed his triumphs ; they shared his favour ; they wrought miracles by his power ; they loved him with a love which stood the test of reproach and toil and suffering and death ; they rejoiced in him with joy unspeakable and full of glory ; and they looked forwards to the time when they shall again see him, and be received into his glory : but on earth they saw him no more. Yet they continued gazing ; hoping, perhaps, to catch a last glimpse through the splendid veil which concealed him from their sight. To set at rest their anxious curiosity, two heavenly messengers stood by them, and declared to them that the same Jesus, whom they had seen taken from them into heaven, shall come again—when *every* eye shall see him—in like manner, visibly, and certainly, as they had seen him go into heaven. Then, full of veneration and exulting transport, the Apostles prostrated themselves on the ground, in reverential homage of their ascended Lord ; and speedily returning to Jerusalem with great joy, were continually in the Temple, praising and blessing God.

THE CONVERSATIONS OF EBION ADAMSON AND HIS FRIENDS.

No. IV.

Present—Ebion Adamson, Barnabas, Elhanan, Philo, and Caleb.

BARNABAS.

I HOPE our friends of the Irish Deputation are satisfied with the reception they have met with in London.

EBION ADAMSON.

They have good reason to be so. Not a few will be surprised, as I am, at the success of their appeal, even though it is urged by men whose names are enough to create a prejudice in favour of any cause. It can be no matter of surprise that Montgomery and Blakely should have been welcomed every where with open arms ; but I did not expect that their mission would have been identified with them as it has been.

CALEB.

You cannot surely mean to discountenance their object altogether. You, who know what persecution for opinion is, and have learned through that persecution what is truth, cannot but be eager to extend protection, and aid, and sympathy, to those who are now suffering as our fathers suffered a century ago. Where on earth shall our struggling brethren of Ireland look for help if not to us?

EBION ADAMSON.

And let them not look in vain. They deserve that our labours for their consolation and support should be as strenuous as their struggles for freedom, and as generous as their relinquishment of ease and competence. There is no doubt as to our obligation to assist; the only question is as to the mode. My main objection is to the establishment of a permanent fund, and it rests on the same ground as my disapprobation of all charitable bequests.

ELHANAN.

There is much to be said in favour of your peculiar views respecting the tenure of property: but is the present exactly the time and the occasion to enforce them?

EBION ADAMSON.

My objection is wholly independent of the views you allude to. What I mean is, that we presume too much upon our foresight when we attempt to calculate upon the circumstances of a future age: and that we are too thrifty of our resources when we divide among two or more generations the bounty which is needed to its utmost extent by the present. When we look round and see how much more waits to be done than we have means to effect, we may be well assured that sufficient unto the day is the evil thereof, and are perfectly justified in leaving it to a future age to provide against its own bigotry.

ELHANAN.

But will not many be roused by the present appeal to sympathize and admire and give, who would otherwise never have bestowed a glance on Ireland?

EBION ADAMSON.

I hope there are none among us so dull of ear and slow of heart as to be ignorant or careless of the merits of the Remonstrant Synod; and if their sympathies stir them up to give, I would urge that they should provide that noblest bequest,—the example of ministering without reserve to the aid of the sufferers of their own day. They would thus be establishing a “permanent fund,” which would yield as abundantly and substantially as that which they are now providing; while the present generation would, at the same time, have the benefit of all the resources they can spare. It is no compliment to our principles to suppose that those who will be more fami-

liar with them than ourselves, will be less willing to make sacrifices for their assertion and extension.

CALEB.

But the needs of the next generation may be greater than ours. Bigotry ever becomes more exasperated the more opposition it meets with.

EBION ADAMSON.

And impotent in proportion to its exasperation. The day of power of the Ulster Synod is, in fact, passing away. The heats of its fierce anger have now been for some time endured, and whatever evening storms may be coming up, the horizon will be refreshment in comparison.

ELHANAN.

Besides, a friendly shelter has sprung up towards the south;—an institution not destined, I trust, to grow and fade in a day.—The Irish Unitarian Christian Association presents another opening by which we may aid the persecuted. All honour be to those who have opened such a way!

EBION ADAMSON.

They were virtuously moved at beholding Truth so treated as in that unhappy country,—nearly stifled by the Catholics, starved by the Episcopalians, tortured by the orthodox Presbyterians.

“Wan, wasted Truth in her utmost need,
Their kingly intellect shall feed
Until she be an athlete bold”

to wrestle with, and strong to overthrow, the powers which oppose themselves to the gospel she serves. The same intrepidity which carried them to her side will achieve their victory, if their followers will but do their part in furnishing the weapons, and we ours, in cheering them on to the struggle.

CALEB.

I wish we had but more such appeals to our voices. The Geneva Unitarians are very stealthy in their operations. Why do we hear of no defiance, no warning, to the enemy? How dare they suffer the foe to slumber on holy ground?

EBION ADAMSON.

There are brave spirits among them, too, who would fain persuade the people that the time for a struggle is come. Slow as they are to be persuaded at present, they will arouse themselves by and by. Indeed, they have just shewn some promising symptoms. They may urge, in common with all our forces elsewhere, in the infancy of their organization, that, however well they have been provided with mail and shield, weapons have not been duly furnished.

BARNABAS.

Without metaphor—what is your meaning?

EBION ADAMSON.

I mean that we have stood too much on the defensive in all our controversies. The revivers of Unitarianism rightly judged that their business was to strip the gospel of the corruptions which had grown round it; and with this they, for the most part, contented themselves. We rightly judge that much of the same sort of labour remains to be achieved by us; but there is also work of a higher and far more important kind.

PHILO.

In demolishing the superstitions which have been erected on passages of Scripture evidently and grossly misunderstood, we have done little in comparison with what we have to do in placing right interpretations beyond the reach of cavil and question.

CALEB.

And these researches, important as they are, are valuable only as they afford a basis for sound doctrine, devoid of mystery, and consistent with itself.

EBION ADAMSON.

And this sound doctrine, being itself a means to the attainment of spiritual ends, may not be conveyed negatively, or left to be a matter of inference from the nature and direction of our controversial attacks and defences. We are negligent if we leave those who look up to us to find out what the gospel is from our shewing of what it is not. The last is only a temporary, the first an eternal consideration; and as time rolls on, I begin to be anxious that our teachings should assume a nobler and more permanent character than was at first possible. I should like to see a fuller and more frequent statement of principles, a more explicit deduction of doctrine, and a more vigorous prosecution of it to its results.

CALEB.

Yet you have as great a dread of system as any unfettered inquirer need have.

EBION ADAMSON.

Of making a system, but not of ascertaining one which I know to exist and to be divinely framed. Feeling, as I do, that we have reached the second stage of the inductive process in theological science, I am impatient till we all betake ourselves to the extensive display and strenuous application of our principles. We may leave the theological Nominalists and Realists to fight their dark battles, while we may bring over a multitude of converts from their ranks, by shewing what we can achieve through the *Novum Organum* which our Priestleys and our Belshams had the honour of presenting to the world.

CALEB.

Men who removed baser idols, and far more of them, than Bacon, without obtaining a tithe of the honour which has been deservedly showered on him.

EBION ADAMSON.

Their honours are yet to come. Meanwhile let us honour them by remembering that they have left us free to do something better than removing idols.

BARNABAS.

Do you mean that we are lingering over our work, or that we set about it in the wrong way?

EBION ADAMSON.

I think that there is a proneness in men, in theologians especially, to hesitation in confiding in their principles.

CALEB.

This from a descendant, and a friend, and a disciple, of confessors!

EBION ADAMSON.

Hear me out. That we do not falter in our individual dependence on our principles is proved by testimony, so various and strong, that no sane man can question what the practical triumphs of our faith have been. What I mean is, that we do not trust with sufficient boldness to its operation upon others. We waste our speculations too much upon details. Instead of pushing a good principle with all our might, in the reasonable trust that the details will be provided for in proportion to the importance of the principle, we draw back, and spend our energies on the matters of inferior moment, which would follow in course without anxiety on our part.

PHILO.

Are you aiming at those who bring separate texts to prove the Unity of Deity, instead of appealing to the prevailing voice of nature and of revelation?

BARNABAS.

No. He is thinking of the difficulties of the City Mission.

CALEB.

Or of the evils which some discern in the process of ministerial education in a sect like ours.

EBION ADAMSON.

I had none of these particular illustrations of my thought in view; but I own them all to be illustrations. As to the City Mission, I have not heard a single objection to the principle, but a thousand respecting the details. Now, is it not clear that if our body at large can be convinced of the goodness of the principle, they will, as a necessary consequence, provide for the details? It is, therefore, the business of the Association Committee to urge the principle in the first place, and afterwards to organize the system for which their constituents will have provided. It is no part of their duty to question the practicability of the plan, or to doubt its efficacy.

BARNABAS.

I confess my doubts are about the practicability of the scheme. I think it should be entered upon with caution.

EBION ADAMSON.

There is a time for caution, and a time for intrepidity. We were cautious about the grounds of our principle, and the mode of ascertaining them. Now let us be intrepid in its prosecution. When we have once tried to the utmost the issue of a broad, unflinching reliance upon a great principle, we may hope to find that all things are ours. I would that this might be the one ! And, if so, I should not be sorry that the perplexities and discouragements (of which I speak from the discernment of others rather than my own) were a thousand times greater than they are, that we might ascertain whether there be any actual discrepancy between theory and practice,—whether truth can be great and not prevail.

LETTER FROM DR. TUCKERMAN TO DR. BOWRING, ON CITY MISSIONS.

MY DEAR SIR,

Boston, May 23rd, 1831.

I THANK you for your letter of the 5th of February, long expected, and long delayed as it was. I am glad and grateful to be assured of your sympathy ; and I shall be still more glad and grateful, if you shall be prospered in your purpose of establishing a ministry for the poor. We have here advantages and facilities in the work of seeking an improved condition of the humbler classes of society, which I am well aware are not possessed in the older countries of the world. But I hope that you will not be discouraged, even by all the difficulties which are interposed by your “time-hallowed institutions ;” by your aristocracy, your national church, your monopolies, entails, “taxed food, taxed knowledge, and taxed justice.” In the pursuit of great objects, difficulties are to be our excitements. Let us make up our minds as Christians upon the question, “have we no accountability for these great and horrible abuses of power, of wealth, and of all the means of extending human improvement and happiness ?” and I think that we shall at least be brought to the conviction, that we are very far from being innocent, while we are doing nothing for the intellectual and moral redemption of the multitudes of our forgotten and neglected, or abused and oppressed fellow-beings. The inquiry may, indeed, at first sight, seem a disheartening one, how is this redemption to be sought with any hope of obtaining it ? But while I see the evils to which I have referred existing in your country even to a frightful extent, and perceive more than a tendency to evils almost as great in my own, I yet thank God that I see also a re-

deeming power in Christianity, which is adequate to the emancipation of the millions of the poor, suffering slaves, who call our countries their own, but to whom almost nothing of all God's blessings is their own, except the air which they breathe, and of which no one feels it to be his interest to deprive them. But that Christianity may exert this power, there must be a new ministration of it. What, in truth, have our pulpits done, or what are they doing, for the poor, the prisoner, the outcasts of society? Society owes, indeed, a great debt to Methodism; for it has carried our religion,—though not in the form in which we should have wished that it might have been carried,—to many hundreds of thousands, who would otherwise never have heard of Jesus Christ, or of their Father in heaven; and it has imparted light, and strength, and comfort, and peace, which they would otherwise never have known. But I am not more solicitous that Christianity should be preached to the poor, than I am that a Christian sense of their relation and duties to the poor and ignorant should be understood and felt by the cultivated and by the rich. I have no wish, my dear Sir, to confound any of the distinctions which God has instituted, and which Christianity recognizes. Nay, I would concede, on this ground, more than I believe may be fairly claimed; and leave untouched political institutions and distinctions, which I am entirely convinced could not be maintained against the prevalence of pure Christianity. But I would that the intelligent, the rich, and the nobles of the earth, should understand and feel that they possess a common nature with the poorest, the most debased of their race. I would that all should possess those rights, of which no man, and no government, acting upon Christian principles, may deprive them. I would that a class of men should arise who will stand between the extremes of society, as a medium of kind and Christian communication between them; who, while they are the teachers and the friends of the poor, will make known their wants, and sufferings, and exposures, to those who will sympathize with them, and who have the means to comfort and to bless them. And is there any extravagance in all this? Let there be such a ministry as I propose for the poor, and this ministry and its supporters will be this intermediate class of men. What a field of thought and labour, my dear Sir, is open to us in that great moral wilderness, the world of wealth, and of political and literary ambition; in the world of luxury, and extravagance, and vanity, and fashion! Here are the deep and abounding sources of that flood of ignorance, sin, and misery, which are overwhelming the multitudes of the poorer classes of our fellow-beings. I am, indeed, greatly solicitous to obtain a permanent ministry for the poor of cities. But I would have a ministry of intelligent and philanthropic men, who will devise the measures of reform, which will approve themselves to intelligent supporters of this ministry; for we shall accomplish comparatively little in our cause, if we confine our thoughts and purposes to the poor.

We must teach the intelligent, the rich, and all in the prospered classes of society, who call themselves Christians, what it is to have a Christian sense of relation to their fellow-men, and a Christian sense of responsibility for all those advantages by which they are made to differ from others. How vast is this work, and how great the obstacles to be overcome in it ! But have you a doubt, whether our religion is better understood now than it was fifty years ago ? or whether it is better practised ? I have not. And great changes are to take place within half a century to come. Why, then, amidst the mass of mistaken judgments, of false and destructive principles, and of prevailing vices and crimes, which characterize the times, do we not seize with greater earnestness upon the just sentiments of right, and liberty, and truth, and duty, which are professed by many, and do what we can to extend them, and to secure their wider influence ? Why do we not more zealously seek those objects, the advancement of which is our only security against the most fearful misrule, desolation, and misery ? What can you do for your country, and what for Europe, which will so effectually repress the bloody spirit of revolution, as by adopting measures for the widest possible improvement of the intellectual and moral condition of those whom the ambitious would make the blind instruments of their revolutionary designs ? My dear Sir, there is a great amount of moral element in that mass of depravity, as it is called, the poor of England and of Europe. I am quite sure that there is as much Christianity here among the poor as among the rich ; and I have strong doubts whether the sins of your rich and great men, if weighed against those of the poor and despised among you, would give them any ground of self-gratulation before God. Let us not, then, think and talk of the work of improving the condition of the poor, by improving their characters, as an enterprise too great to be attempted. You say that much has been done by the leaven of knowledge that has been diffused among the operatives of England. I doubt it not. But the objects of English philanthropists should be, the establishment of a system of free instruction, which will comprehend the whole number of the children of the poor. It should be, also, to leave no family of the poor and vicious without the pale of the Christian sympathy and fellowship of the cultivated and prospered classes. Excuse me for the freedom with which I speak to you upon this subject. And I ought to say also, excuse me for the random manner in which I have written to you of it. Should I live a few years longer, I hope to be able to throw some light on the great subjects of poverty and crime. But light on these subjects must be as bright as that of the sun, if it is to penetrate the thick darkness of the passions and interests which now obscure it. In other words, the most efficient causes of the poverty and crime of the world are to be shewn and manifested *there*, where men are least disposed to look for them ; among the rich, the powerful, the lords of the earth ; and there, too, we are to seek for some of the most im-

portant of the means of their remedy and their prevention. But I must stop. I pray you to give your thoughts, and cares, and labours, to these great interests of our race. Your letters will cheer and strengthen me, and I beg that I may hear from you. Would that I could come and converse with you.

With great respect and affection, your friend,
J. TUCKERMAN.

SERMONS AT THE ANNIVERSARY OF THE IRISH UNITARIAN
CHRISTIAN SOCIETY.*

SINCE human improvement advances in a perpetually accelerated ratio from the elaborate discoveries of one generation being presented in a simple and condensed form to the next, there is hope that Unitarianism, like every other embodying of truth, will grow to an earlier and a still earlier maturity in every successive region into which it is transplanted. Unitarianism is in its infancy in Ireland; but it does not therefore follow that its progress will be as slow as it has been in England. It has, and long will have, its difficulties from the oppositions of external force; but these difficulties are easily surmounted in comparison with some which, having in any one place been once overcome, are overcome every where, and for ever. The Porters of this age may be persecuted, and the Montgomerys reviled, like the Priestleys and the Lindseys of a former time; but though their sufferings may resemble, their labours are unlike those of the primitive worthies of a revived religion. They are spared the painful toil of separating the elements of their faith from corrupt admixtures, and may enjoy the reasonable hope,—a hope which would have repaid their precursors for all their endurances,—of witnessing the extensive reception of that truth which, having been wrought out by others, it is their privilege to deliver in an exalted and purified form. They may now carry on their converts at once to the application of the principles which have been found and attested by the converts of a former age, and present, in an aspect of consistency and beauty, the faith whose constituent parts were once dispersed or obscured. Our travelled artists think it much to have overtaken, in different empires, the statues of grace, whose bond of sisterhood is only

* The Practical Importance of the Unitarian Controversy: a Sermon, delivered in Strand-Street Chapel, Dublin, on Easter Sunday, April 3, 1831, on occasion of the First Anniversary of the Formation of the Irish Unitarian Christian Society. By W. J. Fox. London: Hunter.

The Impartiality of God, Illustrated and Defended: a Sermon, preached in Eustace-Street Meeting-House, Dublin, April 4th, 1831, on occasion of the First Anniversary of the Irish Unitarian Christian Society. By Rev. H. Montgomery, A.M. London: Hunter.

recognized in the relations which the practised eye discerns in their attitudes and forms ; but higher is the privilege reserved for him who shall one day recompose the group, and shew how new a beauty arises from the mutual dependence and natural gradation of its parts.

Our hope for unhappy Ireland will live on through all perplexities, because a pure faith has found a resting-place in the land ; and disproportionate as this hope may be to the magnitude of the political evils which oppose it, it cannot be unreasonable while there is strength in the goodness of a cause. There is an ancient story of a stripling bringing a giant to the ground, and the same deed may be enacted again. Men are ever tempted to suppose a power invulnerable while it is unopposed, and to hear its boastings and look on its thickly-wrought panoply with dread ; but only let a champion come forth in the name of the Lord, and however despised he may be by the people he is about to deliver, the earth may yet quake under the fall of the ponderous enemy.—Various as are the woes of Ireland, physical as well as moral, truth must eventually prove an overmatch for them all ; and, strange as it may appear to the short-sighted to propose a pure faith as a remedy for cold and hunger, there is no absurdity in it, while the more direct means of alleviation are out of our reach. The discerning will trace the process by which spiritual enlightenment will lead to moral amelioration, thence to political rectification, and thence, by necessary consequence, to an improvement in the physical condition of the community. None have the resources wherewith to clothe a naked and feed a hungry nation ; there is no steward of the granaries of Egypt among us. We live in a later age when there is no immediate power to remove the plagues that afflict the land : but we know that such a power is at hand ; and while there is light in the dwellings of the chosen, few though they be, there is an assurance that the thick darkness shall, sooner or later, flee before it.

Few they are at present to whom the light is given ; but they cannot be therefore despised. They are effecting more by the strength of their principles than can ever be effected by strength of numbers merely. They have appropriated, in the manner we have described, the labours of their precursors, and cannot but be successful in their appeal to the people to recognize, where they might have failed in persuading them to investigate. They are forwarding their work, by bringing over helpers from a distance, whose powers may support, and whose experience may aid their cause. One of these helpers, having himself gone through the investigating process which seems to belong to the former age of Unitarianism, so interprets the spirit of the times as to spare others the labour which he has sustained, and to make them partakers of the richest of its fruits. He does not detain them among the elements of the faith he advocates, but, perceiving that the strongest evidences of truth abide in its results, he presents the credentials of his doctrine in a representation of its spiritualizing power and celestial

beauty,—its power in emancipating the understanding and ameliorating the affections, and its beauty in the views which it presents “of repentance, and righteousness, and pardon, and conversion, and heaven.”

“It is the proper business of theology to form, and cherish, and develop, and stimulate to their greatest achievements, the highest orders of human intellect. Instead of which, modern theology puts fetters on the soul at the very portals of the temple, and thinks God honoured by the clanking of these mental chains. The writers who have most graced religion, in an intellectual view, have either been rebellious to the creed imposed on them, (Taylor denied original sin, Barrow opposed particular redemption,) or, like Milton, Locke, and Newton, their minds were trained in another school, and they brought to theology the vigour which had been nursed by physical, mental, or political science. To impress a foreigner with an exalted, with a correct notion of what the human intellect had been, and had done, in these countries, who would think of selecting our theology? You might take for such a purpose, in a mass, our poets, our philosophers, our statesmen; they would each shew that we are ‘sprung of earth’s best blood, have titles manifold,’ but no one would dare to put forward our theology. This alone is sufficient to shew that there is something essentially wrong. That wrong I take to be the prevalence of a theology which suppresses thought, by threatening mental error with the penalty of eternal damnation. I know that this system appeals to the Scriptures. I also know that it is only supported by the perversion of the Scriptures. I could shew that whenever faith and salvation are connected there, either the faith is a moral quality, not an intellectual act; or the salvation is only a prophecy of temporal deliverance, and not the promise of an eternal heaven. But this is beside my present purpose, and would require discussion far beyond the limits of a sermon. I am only now urging the fact that revelation speaks to man through his reason; and instead of limiting and quelling that reason by telling him that any of its honest conclusions can be a crime to be eternally punished, requires that every man judge what is said, and be ‘fully persuaded in his own mind.’ It is in proportion as the intellect is left thus free from the bias of hope or fear, that it flourishes in any department. Our noblest species of literature is our philosophy; the second our poetry; the third politics; the last our theology. In each truth is the object; truth in the first, as to the laws of matter and of mind; in the second, truth of description, feeling, and character; in the third, truth as to the tendencies of institutions and measures; in the last, truth concerning God, duty, and futurity. The order of their excellence is precisely that of the degree of mental freedom, freedom from the prospect of reward or punishment as to particular conclusions, which exists in them respectively. There is little or nothing to bias in philosophy. In poetry there are the taste, the passions, and prejudices of the time, so far as these deviate from the common and permanent sympathies of humanity. In politics there are great temporal interests involved. And in religion there are terrors which few minds can resist, incessantly directed against denial, or even doubt, and therefore against investigation. Hence the order of excellence reverses the order of importance. Hence the timi-

dity, the narrowness, the barrenness of mind which we lament in theology. We strive to break this benumbing spell. We would expose this terrific fallacy. We would raise the slave of creeds into the freeman of Christ. We demand, with him, 'Why do ye not even of yourselves judge that which is right?' We sound the trumpet of the gospel, and cry, 'Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.' And would not the world be benefited if men could be made to think as freely and as vigorously in religion as they do in other concerns? Have not all great eras of improvement been characterized by a burst of intellectual activity? Was it not thus when Christianity roused the nations from the torpidity of their ancient scepticism and idolatry? Was it not thus when the reformation was achieved? A pure, and rational, and liberal theology would exalt the character of any people to the proudest heights of intellectual dignity. This was the soul of the consecrated literature of Judea. Whether prophets and apostles were theologically inspired or not, their theology inspired them intellectually; it was from heaven, and raised their minds above the world; it gave them a sublimity unapproached by all other philosophers, moralists, and bards. Such should ever be the effect of genuine religion. Such never can be its influence till the bigotry and imposition are overthrown which denounce against what they call heresy and error the pains and penalties of eternity."—Fox's Sermon, Pp. 19—22.

"Whatever may be the amiable inconsistencies of individuals, it is impossible, while these tenets are held, for the spirit of Christian love to pervade the land. They may be checked in some degree by doctrines of a different character; they may also be checked by the best impulses of our calumniated nature; but they cannot be neutralized; they are too prominent in the system to which they belong, to be without a mighty influence over the heart; and that influence it is our bounden duty to struggle for the annihilation of. They are a source of slavish fear in religion, which is alike degrading to man who feels it, to the gospel which is represented as working by such base means, and to God who is its object. They are a source of censoriousness and bigotry, which bring upon society a countless train of evils, often perpetrating by word and deed atrocious injustice, and sowing the land with seeds of bitterness. They turn men aside from 'doing justly, loving mercy, and walking humbly with their God.' They fill the world with contentions; and the death-bed even of their firmest votaries is often a scene of changing emotions, and melancholy apprehensions, and dark despondings, which it is fearful to contemplate. They destroy even the wish for that purer and higher state of affection, that large expansion of the soul, the notion of which seems necessary for the gradual development of love in us; for the heaven of their hopes is a scene of complacent exclusion, which I should say only the hardest and narrowest selfishness could enjoy. Much must be done with men's minds before their hearts become right with God, or right with humanity. Controversy must eradicate the prejudices which impede the growth of their affections. They must be brought into the light, to make them feel the warmth, of genuine religion. Many a massy pile of false doctrine must be battered down before theology and morality can be reconstructed on the broad foundations which Christ has laid of universal

love. On this principle alone, carried out into all its bearings, do we arrive at the full manifestation of the spirit of the gospel. This is the spirit of Christ, which makes and marks us his; in extending its influence we are advancing his kingdom; and in its final diffusion will the objects of his mission be accomplished."—Pp. 23—25.

"Here, again, it is too common for them to separate what is called holiness from the real duties of man upon the earth. What constitutes the good and godly man, in the common estimation of religionists? It is notorious that the duties which become so simply because they are means, are placed in the very first rank. Heaven forbid that we should undervalue prayer and praise, both private and social; reading the Scriptures, hearing sermons; but their worth is in their use. It is our duty to form our characters to the devotion and benevolence which, rightly employed, they may be made so powerfully to promote in us. Their obligation is secondary, not primary; it relates not so much to themselves as to their influences. It is a fearful mischief that they are so often raised, as habit or opinion raises wealth, from being pursued as means for an ulterior object, to being themselves the final object. They do not constitute the good man, the real Christian. How extensively have religionists been alienated from the great duties of social life! Engaged in praying and proselyting, how seldom they act upon the public mind and public institutions and conduct, so as to imbue them with the spirit of the gospel! How else could it be that even the progress of natural science should still often have to struggle with theological prejudices in Christian countries? That slavery should still exist in Christian countries? That wars should still be waged between Christian nations? That the administration of justice should still be so imperfect under Christian legislation? That many and some most grinding oppressions should still be practised in Christian communities? That universal education, whatever approximations are made, should still be so limited, both as to extent and as to the worth of the instruction, as it is in Christian countries? That to all great advances in the state of society there should still be such mighty obstacles as there are in Christian states? That institutions framed and conducted for the express object of elevating the moral, mental, and physical condition of the great mass of the people, should still be almost unknown in the arrangements of Christian nations? In devotion to such aims as these, combined with the diligent cultivation of the personal and domestic virtues, is the Christian character exhibited. But these graft not well on the stock of popular systems; nor have they ever borne, nor seem they ever likely to bear, a harvest of such fruit. They are stigmatized as worldly aims; if they be, it is in the sense in which, among others, Christ came to save the world, and make his followers the salt of the earth. They are now the largest sphere for those good works without which faith is dead. Were it not the honest blunder of fanaticism, it would be the pitiful excuse of servility or selfishness, that should exclude them from the sphere of religion and morality. The presence of the gospel in a country ought always to be visible by an atmosphere of knowledge, freedom, happiness, and improvement, ever spreading and brightening around it. Nothing can more degrade Christianity, than taking this class of actions from under its cognizance,

because it belongs to business, and that, because it belongs to politics, and thus isolating religion from every thing else, and stripping it bare of all its social strength and glory. Whatever benefits men, in any of their relations, that is righteousness and true holiness.

"Hence the mischief also of the further separation which religionists make between this world and the world to come. They seem to look for happiness rather in a perpetual act of worship, than in the continued development of principles which here are the source of goodness and felicity. Their preparation for it is, therefore, in such exercises. Its hope does not act upon their social conduct. It is not a perpetual impulse to being good and doing good. We do not, and we cannot, trace to their peculiar principles even the great efforts which from time to time are made and making for correcting the errors and evils of the past, and ameliorating the condition of mankind, and leading on the human race in its career of improvement. By mistaking heaven they lose the glory of making earth the heaven into which it might gradually be transformed. O when will men awake from these dreams? What is sown shall be reaped; and happy they who go forth bearing precious seed, though it be with toil and tears, amid calumny and opposition and scorn, for the result shall be found after many days, and the good of earth may gladden them even in heaven."—Pp. 27—30.

These are the aspects under which religious truth should be presented, in order to emancipate multitudes and regenerate nations.

The other advocate, whose energies are ever employed in adding fresh impulses to the cause, has been guided in the choice of his subject by his knowledge, that those whom he addressed had to contend with the superstitious conceptions of the character of God, which are embodied in the popular theology both of England and of Ireland. Our estimate of the supreme importance of the subject enhances our regret that, glowing as this discourse is in the warmth of conviction, and eloquent in the enforcement of much truth, and, in its entire character, raised far above any defences of Calvinism which can be framed, it is yet not wholly triumphant. In arguing with Calvinists respecting guilt and punishment, there is no stopping short of the great principle which they so egregiously pervert,—that *all things* are of and through God, and that no power but his is at work, directly or indirectly, through the whole universe. Our business with them is to shew that the principle yields no such results as are found in their doctrine of predestination, and to display its genuine inferences. Any argument which trespasses on the principle itself may be clearly shewn to involve a sophism. Such a failure we find in the beautiful passage (p. 15) which describes a parent's relenting towards a repentant child. The analogy between the earthly and the heavenly parent is sufficiently complete for the purposes of the original parable; but we have no warrant for its extension to all the relations which the name includes. If the father of the prodigal had sent his son into the midst of evils, which he positively foreknew and could have prevented, his reception of him would have borne a different,

though not less benignant character. Such a representation could never have been given by Christ, because the above is an impossible case; and since we know that no human parent can absolutely foreknow and prevent the influences of events, and that it is not given to him to ordain their issues in a higher state, we have no right to extend the parallel beyond its original design. God's ways are not our ways, because his nature is immeasurably different; and it is our part to perceive and demonstrate this, instead of attempting to found on a partial analogy a proof that our ways are his ways. No words can express the blasphemous iniquity of the Calvinistic doctrine of reprobation; but it does not follow that the evils which exist, temporary as we hold them to be, take place otherwise than by the express appointment of Him who doeth all things in the heaven and the earth,—who worketh among the materials of nature and in the heart of man.

We cannot withhold from our readers Mr. M.'s appeal on behalf of the cause in Ireland.

“Can we then, my brethren, without a shameful dereliction of that duty which we owe both to God and man, remain indifferent to the uprooting of the gloomy system of Calvinism, and the extension of truly evangelical and heart-cheering views of the Divine character and dispensations? The auspicious occasion that has brought us together amply testifies that you are not indifferent to the holy cause of charity and truth. Private exertions are valuable, and ought never to be relaxed; but objects of extensive usefulness can be accomplished only by union and co-operation. Associations like that which you have so honourably formed in this great city are eminently calculated to do good. They awaken sympathy, animate zeal, produce an interchange of thought, extend knowledge, strengthen courage, and augment power by the concentration of desultory efforts and feeble energies. What astonishing results have they produced in the cause of error! She owes to them all the strength and security of her gloomy kingdom. ‘The children of this world are wiser in their generation than the children of light;’ and we should not be ashamed to learn lessons of prudence even from our enemies. Until lately, in this country Unitarians have been comparatively a rope of sand; they have wanted both zeal and co-operation. For our increasing energy and exertion we are more indebted to our opponents than to ourselves: they have forced us into the field, and taught us to know the moral strength of a righteous cause. We have the example of our excellent brethren of England, to cheer us onward in our career. Under circumstances infinitely more discouraging than those in which we are placed, they have, during the last forty years, by the talents, the learning, the eloquence, and the moral respectability of their clergy, aided by the energy and integrity of their people, not only outlived persecution, but conciliated esteem, and drawn into their ranks a large portion of the intelligence, and wealth, and social influence of the land. During the same period the Unitarians of Ireland were slumbering in the lap of indifference, whilst their enemies were sowing tares in their fields. Even now that we are awakened, we have not entirely shaken of our lethargy, nor do we seem to

feel, as we ought to do, the mighty magnitude of truth. When we consider that the highest interests of time and of eternity, the welfare of our country and our kind, the course of liberty and social regeneration, are all connected with a due appreciation of the great principles of Christianity, we must blush to think how little of our time, and how little of our means, we have devoted to the advancement of sound religious knowledge. Our moments and our mites have been spent in the service of truth; our years and our thousands have been dedicated to vanity, to self-indulgence, to ambition, to the world. We have pursued with unceasing avidity those things which are frequently injurious, and, at the best, but fleeting and unsatisfactory; whilst we have neglected the most favourable opportunities of effecting, with far less expenditure of time and means, objects of great and permanent advantage to ourselves and to our brethren of mankind. We seem almost to forget the duty of 'honouring God with our substance,' and to make light of the solemn responsibility connected with our highest privileges. Even now, when we have arisen from our slumber of indifference, we appear to under-estimate the mighty hosts which are arrayed against us. The cause of truth and liberty will always have to encounter opposition; and it is necessary to calculate the strength of our enemies, that we may be duly prepared for the conflict in which we are to engage. Against us are marshalled the interests of the world, the power of the world, the fashion of the world, the prejudices of the world, the unvarying zeal and complete organization of our opponents, and, above all, the spurious liberality, misnamed charity, and the criminal lukewarmness, of too many of our friends. To meet such a formidable array, our numbers are sadly disproportioned; but in many respects we are placed in auspicious circumstances, which, if properly improved, will afford more than a counterpoise to all disadvantages. We have a good cause, the progress of education, the circulation of the Bible, the spirit of the age, the success of past exertions, the increasing zeal of many of our friends, and, above all, the absolute certainty, under the government of God, of the ultimate triumph of liberty and truth; we have all these to cheer us forward in the arduous struggle which we have begun.

"There is something peculiarly gratifying in the fact, that very many of the laity in this country are beginning to take a deep interest in the diffusion of genuine Christian knowledge. Too long was religion considered the concern of the clergy, and the business of the Sabbath alone. The people at length appear to feel, that *they* are principally concerned. Ministers are few in number, and rapidly pass away from the scene of their transitory labours; but worshiping societies continue from generation to generation; and it rests with the people, whether their descendants shall worship in temples dedicated to light and liberty, or bow the knee amidst the gloom of superstition, and wear the degrading fetters of ecclesiastical domination. We, the clergy, have but little in our power; but we are willing to give you all we have,—our time, our best services, and our prayers. To you, the laity, we confidently appeal to cheer us in our labours, by your cordial co-operation, and the supply of those temporal aids which God has amply enabled you to bestow. The diffusion of religious truth, by books and tracts, is the primary object of your valuable Association; but there is another

object of still greater importance, which ought to be kept steadily in view. The darkest parts of Ireland are calling for the light: thousands of our countrymen are anxious to hear, to read, to judge for themselves. In such a condition of society, judicious and eloquent missionaries would effect incalculable good, by giving an impulse to the spirit of inquiry, and suiting their instructions to the wants of the people. I confidently appeal, therefore, to your liberality, to enable this Association to send forth to the ignorant, not only the silent teachings of books, but the more efficacious instruction of the living voice of man. Remember, too, that this is your *first* anniversary, and that the future progress of your Society will materially depend upon the example which you set this day. If you commence your contributions upon a contracted scale, it will freeze the spirit and cramp the exertions of your enlightened and zealous Committee; but if you cheer them as you are able, and as you ought, 'they will go on their way rejoicing' to the accomplishment of farther good. I firmly believe that the night of bigotry, superstition, and intolerance, 'is far spent,' and that the day of truth, and liberty, and charity, 'is at hand.' May that God, who is able to overrule all the designs and actions of men for his own glory, speedily banish ignorance, error, and crime, from the earth, and 'bring in an everlasting kingdom of righteousness and peace, through Jesus Christ our Lord.' Amen."—Pp. 42—47.

Such stimulus as this has been abundantly applied of late to the friends of Unitarianism in Ireland. The first anniversary of their Association testified to the success of their toils, and must have indicated to the lovers of truth at home and abroad how much gratitude is due to the first organizers of a machinery which may operate to an incalculable extent. New encouragements are suggested in the spirit-stirring address which we find prefixed to Mr. Fox's discourse. It must have found its way to the hearts of many, and we will not doubt that it will work there till they have fully imbibed its spirit of freedom and intrepidity. The time is come for a conflict with difficulties which have not till now been accounted such; but which, first shewing themselves as new lights of conscience break in upon sects as upon individuals, and will disappear before the resolution which conscientiousness inspires. Of this kind is the great question of the *Regium Donum*. We call it a question, because great embarrassments in many cases attend the relinquishment of it, and there are powerful temptations to its retention. But as long as it is clear that its reception is a compromise of the principle of Dissent, and that its influence is baneful in secularizing religion, there can be no hazard in pronouncing, not only that it is politic to surrender in time that which it must become a disgrace to hold, but that the period has arrived for the decision whether hands shall be unshackled and voices free to do the work and proclaim the messages of Jehovah, or whether a subjection to earthly governments shall be virtually acknowledged. There cannot be much longer a halting between two opinions. All must be for Mammon, or all for God.

H.

LINES

SUGGESTED BY MOORE'S LIFE OF LORD EDWARD FITZGERALD.

THOU didst fall ere thy time,—but thou lay'st like a warrior,
 With the colours of Liberty fast folded round thee ;
 And 'twas fitter for thee so to leap the dread barrier,
 Than to wait for the fate which the traitors had found thee.

For the vengeance of Hate by her own hand was baffled,
 And Tyranny “grinn'd her most horrible smile,”
 When her victim, by dying, escap'd from the scaffold,
 And the torch was crush'd out at the foot of the pile.

Had she come but in time the dark pyre to have kindled,
 How her basilisk eyes would have sparkled with joy !
 Like ours at the thought how that joy must have dwindled,
 When, for torture too late, she could *only* destroy.

Yet why of that doom do we think with abhorrence,
 Which Wallace, Riego, and Emmet have known ?
 O'er the blood, streaming down from the scaffold in torrents,
 Has not Fame's proudest Iris redeemingly shone ?

Unstain'd as the stream from its lone Alpine fountain,
 The libation to Freedom thence poured by the free ;
 And high as the spring, and secure as the mountain,
 Their darings have been, and their glory shall be.

Yet be Feeling forgiven, if a moment she falter,
 When the hangman concludes the last act of the brave,
 If the amaranth of fame round the patriot's halter
 Hides it less, than the gold hides the chains of the slave.

And for this we rejoice, young and gallant Fitzgerald,
 That thy last sands did not ignominiously run,
 Since thou wert not to die like the old Grecian herald,
 Gasping, red from the battle,---“ Rejoice, we have won.”

There are those who may think all thou didst unavailing,
 A bright cloud that pass'd without one drop of rain ;
 But let not true glory be darken'd by failing---
 Uncrown not the brows of Thermopylæ's slain !

No---use not success for the touchstone of merit,
 For 'twill raise the vile dross, and depress the fine gold ;
 But still let desert its fair honours inherit,
 And over the dead be the solemn truth told.

Is the child of the eiry at all less an eagle,
By the thunder transfix'd ere the free sky be won,
Than he who attains his ascendancy regal,
And quaffs burning life from the heart of the sun ?

So, amid the bright band of the gallant departed,
Pure and ardent Fitzgerald, we bid thee repose ;
Like the Alp high of mind, like its snow spotless-hearted,
Touch'd with Fame's morning sunshine, or Love's evening rose.

Strange fate, which involved one of heart so domestic,
So alive to the joys of affection and home,
In the rapids of treason, deep, rushing, majestic---
A sleeping swan rous'd by the cataract's foam !

Sad Isle ! like the black Loadstone Mount in the story,
Which drew out the nails from the vessels that pass'd,
Thou hast drawn forth the steel from the young barks of glory,
Till they fell unawares to bright fragments at last.

Yet, those fragments still mournfully light up the water—
Long Ierne shall hang o'er the dust of her dead,
Recalling the lessons her lost martyrs taught her,
And blessing the sleepers in Liberty's bed.

A new Surrey shall strike, some more fortunate moment,
Not the lute, but the harp, to Fitzgerald's high name ;
And on History's text Truth shall write the proud comment—
THE FAIREST IN LIFE ARE THE BRIGHTEST IN FAME.

Crediton.

J.

BOOKS FOR CHILDREN.*

WE have selected the above from a pile of children's books, towards which our attention has been recently directed. It gives us pleasure to see that the spirit of these little works is on the whole an improving spirit.

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- * 1. Henry and Anna ; or the Money Box. By Miss Macauley. Houlston.
 - 2. Cousin Elizabeth. By the Author of a Visit to the Sea-side. Boston, U. S.
 - 3. Stories for Young Children. By the Author of " Conversations on Chemistry."
 - 4. The Rushbearing. A Tale. Houlston.
 - 5. A Sermon for Children. By Rev. E. S. Gannet. Boston, U. S.
 - 6. Addresses for Sunday-Schools. By the Rev. S. Wood.
 - 7. Bible Stories. Part I. By the Rev. S. Wood.

Kind designs are more generally accompanied by modest distrust of the author's right to dogmatize, and the reader is occasionally entrusted with the privilege of drawing his own inferences from his own experience. We cannot, however, rejoice without many deductions from the satisfaction now expressed.

No. 1, is one of those very annoying publications which grieve us in proportion to our belief in the sincerity of the author's desires to do good. Its lengthy speeches and sentimental tone would sufficiently disgust us; but, in addition to this, we think it is chargeable with the great error of inculcating the charity of the purse and the charity of self-interest, rather than the spirit of genuine benevolence. To refuse the relief of money to the poor, is not the fault of our day; on the contrary, such charity is, strictly speaking, fashionable, and necessary to the maintenance of a certain degree of reputation. A school, and a fund for the relief of the poor, are such common appendages to the estates of our landed proprietors, as almost to be now considered in a certain rank as necessary parts of the establishment; and we believe that the state of ignorance in which Miss Macauley has placed her hero, is a state perfectly unnatural and improbable. We should never think of saying that the wants of the poor are *neglected* in our day, but we believe that they are not regarded in a right spirit. There is very little of self-sacrifice in our charity; children are taught to give, but not to know the poor. They stretch out their hands as from an eminence, and think they have condescended sufficiently when they have heard and relieved, but they rarely have opportunities of entering into the privations and peculiar circumstances and feelings of their poor fellow-creatures.

No. 2, "Cousin Elizabeth," is a very pleasing, a very amiable book; the authoress, who, though she has thought proper to publish this little volume in America, will not readily be renounced by her countrymen, has plenty of acquired and much natural qualification for the office of a writer for children. We like her pleasant teachings, and trust she will not quench her own light. All her pictures of children are delightful; they are drawn from the life, and *have* life. The conversations turn rather more upon books and grave opinions than we like, though, with the manner of pursuing them, little fault is to be found. What we delight to see in pictures of childish life, is, the growth of the little beings themselves. We do not want to know so much about the books they read and the lessons they learn, any more than, when we see a specimen of youthful healthfulness and beauty, we like to be talked to about food and medicines, rather than strength, and cheerfulness, and grace. It is pleasant to read of the self-conquests of children, their discoveries, their slowly-attained wisdom, their generous feelings, their prompt kindness. We turn from the lawyer-like wisdom of the world, to the better morality which springs in the hearts of these little beings, when they are not injudiciously interfered with, and when they are happy in parents, whose sweet tempers and blameless lives

create around them an atmosphere of purity and kindness. For the intellects of such there is no fear; though they may know less in words, they have the fairest chance of being well versed in things. Let the authoress of "*Cousin Elizabeth*" write on, and write for ever for such as these.

No. 3, "*Stories for Young Children*," is a very pretty and also unobjectionable book. It will be, we hope, a favourite with mothers; for we are certain it will be so with children.

No. 4, "*The Rushbearing*," is one of the most beautiful and touching tales, in proportion to its range, we ever read. Young and old ought to be acquainted with it. It seems to us to have only one fault. The triumph of innocence would have been more full and striking had it been left unalloyed by the mention of any temporal reward. The idea of a present to the suffering and triumphant children was unnecessary, and, we think, unwise.

Nos. 5 and 6, *Mr. Gannet's Sermon for Children* and *Mr. Wood's Sunday-School Addresses*, may very well be classed together. They contain much that is excellent in spirit, and occasionally in manner; but, on the whole, we are compelled to say that, in common with every other attempt at set sermons for children which we have yet heard or seen, they are failures. Looking at the good they are likely to effect, we cannot compliment the writers. We wish we could go so far as to predict that they will not add to the mistakes which Sunday-School teachers are apt enough of themselves to fall into; but when we see how great is the danger of these excellent and indefatigable instructors of the poor, who meet their children only once in the week, removed from their daily interests, occupations, and temptations, and exhibiting consequently but little of character—the danger, we say, of their treating religion as an abstract, isolated thing, of estimating a pupil's merit by his capability of attention and progress in mere head-knowledge—we like not the aspect of books which tend to keep up this artificial view of their relative position. The intercourse of a Sunday-School teacher and a child is one of exceeding great difficulty. If the latter is to be improved in religious character, it becomes necessary that a very deep view of the case should be taken by the former. It is not the little disciple with book in hand, ready to learn and listen, that he must regard; it is the child itself, as it has been formed beforehand, as it is constantly forming, in its daily and hourly occupations. Does he wish to ally himself with the spirit of good in that child, to co-operate with it in its Christian progress? Reflection shews that his task is one requiring not only a large degree of love and faith, but a power of getting rid of the abstract idea of religion as a thing to be put into a child by a book; a power of looking beyond the state of mind in which that child comes on the Sabbath hours to learn its lesson; a clear conception, as Mr. Gannet has well observed, that "*religion means its whole conduct and character*," a view of Christianity in all its universality.

We greatly fear there is not much of this feeling. In practice, the difficulty of getting an honest insight into the mind of a poor child is great, and such difficulties are rendered more numerous by the publication of books, which, professing to simplify the teacher's labours, furnish him with a ready plea for sloth or superficiality. Shew us the teacher who knows, intimately knows, but one of his pupils, who has helped to strengthen practical Christianity in his heart, and we will place him far above the most gifted of masters. It is no easy matter to take a right view of our weakness and our strength. Many will be discouraged when we press upon them extempore teaching in preference to the constant use of books, as though we required some great or lofty work; and some, perhaps, will think we form too low an estimate of the difficulty of the task when we say that a thoroughly conscientious teacher will always succeed in the most important part of Christian instruction. All this arises from our habit of estimating Sunday-Schools by the quantity they teach, rather than the practical good they do, and from a vague idea that the latter is in proportion to the former. Here again books assist in the delusion. Their easily-obtained aid is ever at hand, to present us with a substitute for the labours of thought, and to silence the modest plea of incompetence. A teacher, but for them, would perhaps oftener be content to wait till an increasing spirit of religion in himself gave him the power of teaching it. Books speak a different language—they convey the idea that his power is in *them*. He finds it no difficult thing to retail other people's ideas; often mistakes the quickness with which children acquire knowledge, for religious progress; and finishes by deceiving others as he has deceived himself. Most deeply should we regret having discouraged one conscientious individual in his work, but here we can make no compromise. The last thing we should say to a teacher in doubt respecting his own qualifications would be, "Take up a book and use other people's ideas, since you have none of your own." We would rather say, "Wait a while; do not fancy it is a duty to do what you feel unfit to do: give yourself time to look deeper into your own nature and the child's. Reflect on the Bible and yourself. Be thoroughly faithful to God and conscience in every thing, and the power to communicate the good you have received cannot fail to increase within you." When we look at the state of practical religion in this country, we find nothing which disproves our view of the ineffectiveness of Sunday-School teaching, generally speaking. On the contrary, we are perpetually struck alike with the extent of mere Christian knowledge, and the dryness and unproductiveness of the spirits upon which it is poured, and can only resolve the problem of the little good all this teaching has effected by supposing that it has been founded on mistaken views of the manner in which knowledge acts on the character of a child.

No. 7. Mr. Wood's Bible Stories are, perhaps, better written than any on a like plan we have seen. They are a very appropriate introduction to

the Rev. W. Turner's Abstract of the Bible. Objections are felt by many to the plan itself. The writer of this article participates in them. It is a great mistake, we think, to rewrite the Bible. Omissions must be made in reading it, and to very little children we would not give it at all, or in the smallest portions. Neither can we see any objection to speaking of or retailing its narratives in the simplest tone of familiar conversation. Who, indeed, would forbid the mother to tell of Joseph or Moses to the child that prattles on her knee? Out of the very fulness of our hearts we speak of the good of old, of God's dealings with his people, of the love of our Father in heaven, of the gift of his son Jesus Christ. Our manner may be injudicious, our words not perfectly well-chosen;—enough, if the child feels that the subject is part of ourselves, that our memories and hearts are laden with the precious details, and that they live within us as warnings and examples. But, for the book itself from which all these stores of blessing are derived, we think it ought to be left alone and untouched. Let it rest, just as it is, ready to meet the desires of the awakened heart, the wants of the growing intellect—ready at every stage of our progress to speak in language exactly adapted to our requirements. It is bad enough to see the Bible made a school-book, but it is far worse to see it cut down, and altered, and interpolated with our own dull morality. We say nothing of inspiration: let it suffice that this venerable book possesses a charm which we vainly seek for elsewhere, that it contains what God has communicated expressly to man for his guidance through this world; and we find a sufficient and powerful reason against putting it prematurely into the minds of children in a dress of our own. They that

“ by due steps aspire
To lay their *just* hands on that golden key
That opes the palace of eternity,”

will never, we should think, be anxious to anticipate a child's deductions from the narratives of Holy Writ, or to spoil its perception of their beauty by making his own version familiar to them as a reading book.

Teachers may probably often complain to Mr. Wood of the want of books. It is a very common, but surely a most unnecessary outcry. Moreover, we dislike a regular compilation from Scripture which attempts to solve our difficulties and anticipate our conclusions; which, in direct contradiction to the spirit of the Scripture, draws a moral out of every event, and annexes a lecture to every narrative; which supplies an imaginary want by spoiling a source of pure delight, and gives nothing comparable to the charms it may take away. Such, in sincerity, is the view we take of all attempts to make new Bibles for the young. That Mr. Wood has performed his part with ability, we cheerfully affirm; that he has laboured from a conscientious wish to do good, we cannot have the smallest doubt. We respect his efforts for that Christian purpose, and sincerely wish we could have said more in approbation of his present attempt.

SABBATH MUSINGS.

No. V.

MELANCHOLY ever attends upon the contemplation of transition, whether the transition relates to an external or an internal state, whether it involves progression or decay. If Paul could have seated himself on the unroofed shrine of the Ephesian Diana, sighs for its fallen grandeur might have mingled with his praises for the overthrow of its ancient superstitions. If John could have returned from Patmos to lay his bones at the foot of the holy mountain, he would have wept over the rank grass of the temple courts, and the blackened rafters of the secret chambers, while he gloried in the fulfilment of the promises. From the same cause, it is natural that the bride should linger on the threshold of her native home, and that the most devoted martyr should stoop to the fading flowers at his feet, while the amaranth crown is within his reach. From the same cause, there must have been melancholy mingled with the holy triumphs of Jesus in every stage of his progression, if we may judge from our analogous experience. In the transitions of opinion and emotion by which we are instructed in our destiny, we are each led up into a solitude where we must struggle with our longings, our regrets, our fears: and however triumphant may be the issue, there is need of ministrings from above to recompense the conflict through which a state of higher responsibility is attained.

Nor is the feeling lessened when the transition is the subject of retrospect instead of present experience; and it is increased when the tendencies to change in the outward and inward world do not accord. Thus do I learn from the emotions of this hour. To stand in the same scene with an altered mind, makes us recognize the fulfilment of our childish desire to carry the same consciousness into alternating states of being: but this is less strange than to mark decay among the ancient materials of our thought, while the thought itself is proceeding in the growth of its immortality. If this garden had been what it was in the days when my spirit was weak in the infancy of its faith, it would have roused many emotions to look at it now with new eyes, to ponder it in another mood: but it is far more touching to feel that the external as well as the internal scene is another and yet the same, while the one tends to desolation and the other to a richer production of its fruits.

How choice a retreat for the meditative was this place in former days! How the gay also came to enjoy its brightness, and how various were its charms according to the moods of the "many-sided mind"! The open plat where the shadows of the acacias danced to the music of the breeze, the lofty beechen covert where small white butterflies chased each other among the smooth stems, the bank sloping to the south where the beehives rested and where fragrant incense went up in the sultry noon, the green

walks leading, one to a parterre, and another to the fish-pond, and a third to a place more beloved than either, to the nook where the murmur of waters never ceased, and the urn overflowed perpetually into the cistern below,—how beloved was all this scene, whether the mower alone was heard whetting his scythe in the dewy morning, or the voices of sporting children enlivened it in the broad day, or the wood-pigeon wooed his mate in the stillness of the evening ! Hither I came day by day, with eye and ear intent on the beauty and a spirit alive to the moving mysteries of the scene, but altogether alien from its order and repose. While my feet paced its shaven turf, my thoughts were bewildered in thorny ways. While I looked on the flower-beds where the glowing roses sprang up from the dark mould, and no weeds encumbered the growth of the meanest blossom, my understanding was like the field of the slothful, where stones disfigure the surface, and thistles propagate their useless tribe. Then I stood beside the hives for hours, watching labours which I could ascertain to be profitable, and daily sought the lark's nest in the lawn, where I could perceive that natural solicitudes tended to some attainable end. Then I loved to lie on the brink of the pond and angle, speculating on the subservience of the different ranks of beings to each other, and, utterly unsatisfied respecting the destiny of all, preferring this humble use of my prerogative of power to the more strenuous exercise of it in the world. But, amidst the apparent tranquillity of my retirements, what tempests were working in the deeper recesses where none could follow and mark ! My brethren would not have smiled when they saw me going forth, rod in hand, if they could have known what conflicts I must encounter in my solitude. The ranger's cheerful greeting would often have been suppressed if my countenance had been the index of my thought. I well remember that the children once stopped to watch me when I was down upon my face beside the cistern. They supposed me asleep, and went away on tiptoe. If they had presently overheard my bursting anguish, they would never again have dared to approach. And now that the urn is broken, and the cistern defiled, when the walks are tangled and the last rose of the year drops its leaves on the neglected soil, my spirit is at peace within itself, and at leisure for the mild regrets and finely shaded emotions which attend the retrospect of transition.

What can be the retribution of guilt, if the horrors of doubt are what I have felt them ? What can be the penalties of vice, if those of mere ignorance are so agonizing ? And if it be true that, through impatience of their misery, men plunge from the lesser evil into the greater, from the flood into the whirlpool, what voice of execration shall be found strong enough to curse the human inventions by which the simple are ensnared into doubt, or the human pride by which they are despised, or the human malice by which they are condemned, when once they have entered the toils ? While in my childhood I ignorantly believed what men had told

me of God, much that was true mixed with much of what I now perceive to be puerile, or absurd, or superstitious, or impious, I was at peace with men, and, as I then believed, with God. But when an experience over which I had no controul shook my confidence in that which I held; when I had discovered and rejected some of the falsehoods of my creed, and when I was therefore really wiser than before, the torment began which was destined well nigh to wrench life from my bosom or reason from my brain. Why did I not observe that no signal from above authorized the infliction? Why, while suffering for rejecting the dicta of men, did I take their word for it that the infirmities of the reason were deformities in the eyes of Him who caused them, and that no better recompense awaited the struggle to see his face than exile to the outer darkness? I had eyes to see that his sunshine was spread before me as in the days of my youth, and that he had written his will and described his nature in characters which it was given to none to forge. I had ears to hear Him as he called to me from the shades at noon, and instructed me from above the stars by night. I had an understanding to compass the truths which his messengers brought from him, to investigate their claims and interpret their teachings, and yet I questioned not that God was what men said he was, and that I deserved at his hand that which I received at theirs. It was for this impiety that I suffered, and under this self-incurred bondage that I groaned. I revolted from the teachings of men, and yet did not freely surrender myself to those of God; and hence arose my perplexities, and thus is the anguish of those days accounted for and justified.

That anguish was made more intense by the new and vivid pleasure which had attended the first stir among my convictions. Well do I remember the wonder with which I first listened to a controversy respecting the required nature and degree of Christian faith, the meditation in my chamber which followed, and the startling question whose perceived extent thrilled me with awe, when I witnessed, in that very hour, the entrance of a new life into the world. I saw beneath my window-sill a swallow's nest, whence the parent bird cast out the shell from which her young had issued. "I have learned," thought I, "that the will of God, which men declare to be told so plainly, is not understood alike by all. All have the revelation before them, and yet they differ as to what we have to do, how it is to be done, and what the consequences are to be. How do I know that I have been rightly taught respecting the ultimate facts on which the obligations of duty rest? What do I know more than this young brood, of whence I came and how I exist, of who is my Maker, and whether there be indeed a Maker? Here I am, a living, thinking being, surrounded by forms of beauty, and organizations of intricate wonders; but do I really know more than that these things are; and is it possible to learn more?" I dreamed of no impiety in these thoughts, and I enjoyed the first glimpse into a region of speculation whose vastness was perceived without its gloom. I

little thought that my pleasure was but the sweetness on the edge of the bitter cup which I was to drain to the very dregs. Yet I would not that it should have passed from me. Far nobler is the most humiliating depression of doubt than the false security of acquiescence in human decisions. Far safer are the wanderings of a mind which by original vigour has freed itself from the shackles of human authority, than the apathy of weak minds which makes them content to be led blindfold whithersoever their priestly guides shall choose. The happiest lot of all is to be born into the way of truth, to be placed among those who themselves learn of God and only commend their young charge to his teaching : but where, as in my case, it is not so ordained, the next best privilege is to be roused to a conflict with human opinions, provided there is strength to carry it through. Though it be fought in darkness, in horror, in despair, God is nigh to behold and aid, and to bid the sufferer repose at length in the light of his countenance.

Yet none could be found to encounter the conflict if they had the slightest prescience of its horrors. My former Sabbaths in this place—what infliction in all the records of condemnation could aggravate their misery ? The same bell which now brings the young worshipers tripping over the green, and calls the old man from among the tombstones, rang then as now ; but how differently to my ears ! I looked out then from this very alley upon the church porch, where sober greetings are exchanged as the people enter ; but with what an agonizing mingling of contempt and envy, of compassion for them and loathing of myself ! I might have been among them, but I would not ; and yet I coveted what I thought their ignorant repose. I thought of them in prayer, and longed to pray : but how could I ? I could not make to myself an idol, and then believe it was a God ; and I was as yet unsatisfied that there was One who heareth prayer. I followed with my eye the gay insects that flitted round me, and longed to be, like them, alive and active, but without wish or want. I listened for the song of praise, and felt that I also would adore if I knew whither to refer my adoration, and if I could offer it unmixed. I was oppressed with a sense of the marvellous beauty of the face of things, and the immeasurable might of that which organized them. But what and where was this principle ? Could it be reached ; could it be worshiped ? And how could I adore when I felt in every nerve that all this mighty, this delicate, this beautiful assemblage of creations, was to me but an apparatus of torture ? Then I envied the lark as, hushing its warblings, it dropped from its heights into its grassy nest. I longed, like it, to delight in the crimson cloud, and in looking abroad over the earth at sunrise, without questioning whence came those hues, or to whom belonged the praise of that transcendent architecture. Then I looked on the unfinished labours of the fields and orchards : the shocks in which the sickle was left, the ladder and basket beneath the tree, the remainder of whose burden was to be stripped to-morrow. “Va-

nity of vanities," thought I. "Other harvest-fields besides the churchyard bear this inscription. Men labour, and gather, and consume, and then labour again till they are themselves consumed. Thus is it with the bee, save that to it labour is thoughtless pleasure, and it has no perception of the aimlessness of its toil. It knows not, as I know, that the best which can befall it is to consume the golden store which it has taken so much time and labour to collect, and to begin with a new season the same round of activity. The toil of men, in like manner, only produces food ; food only sustains the life ; the life returns to the production of the means of life, till other means are wanted to sustain it which cannot be found ; and thus is toil vanity, the fruits of toil are vanity ; life is vanity, and death is the vanity of vanities. Why then do we live ?" No wonder I then sighed for death, hoping as I did to find by some unknown means a satisfying of my doubts or a refuge from them. No wonder I dreamed of death by night, and strove to realize the conception of it by day. No wonder I hid my face from the light, and closed my ears to the murmuring waters, while I revolved every imagination I had ever formed of the darkness, and stillness, and immeasurable vastness of death. Yet then was I, perhaps, the most wretched. I could not divest myself of the conviction that my doubts were so many sins. Men told me, and I could not but in part believe, that to want faith was a crime ; that misery like mine was but a qualification for punishment ; and that every evil of which I now complained would be aggravated hereafter. Alas ! what was to become of me, if I could find no rest even in the grave, if the death I longed for was to be only apparent, if the brightness which I found so oppressive here should prove only like the day-spring, in comparison with the glare of the eternal fires amidst which my spirit must stand hereafter ? In such moments, feeling that there was no return to the ignorance of the child, or the apathy of common men, I prayed, to whom I knew not,—for madness.

Blessed be God, I was led by another way out of my torment,—a long, and dark, and rugged way, but one on which are perpetually echoed back the thanksgivings of a spirit now at peace. If it were not for the mementos around me, I could not credit how weak had been my reason, how perverted my imagination, or at how low a depth of ignorance it has pleased the Father to fix the starting point whence the interminable career of the spirit must begin. I daily feel that I am still but beginning ; that realities are only discerned in their faintest outlines, and the language of truth only caught in the most remote of its reverberations. I daily feel that God is yet to me less than the wisest and tenderest parent is to the infant who can barely recognize his presence,—who can rightly refer the voice and the smile, but knows nothing of any nobler attribute. I feel daily that Christ has but opened his mission to me, that Life and Death have only told me whence they come, and that I can but dimly discern whither they are

leading me. But yet, infantine as is such a state, how much has been achieved, and how intense is my joy in the achievement, and my gratitude for the discipline under which it has been accomplished! Bear witness to this, all ye records of the feelings of my darker time,—of the time when the order and beauty was yours, and the desolation mine! While nature is drawing a veil over the ruins of art, and plying her work the more diligently the longer man is absent, take from me another record of the things of the spirit. I now see no vanity, though there is much decay. Though the urn is overthrown, the spring wellet up to feed the life which flourishes around, and the foxglove and the bindweed grow where nothing blossomed before. The cistern is broken, so that the waters escape to diffuse themselves in the grass; but a new region of life is opened among the mosses on its brink, and in the damp nook whence yonder blue dragon-fly came forth. I see not that there is less beauty in these alleys, because the periwinkle has strewed the way with blossomed shoots, or because the hollyhock has fallen from its support, or because the decaying leaves are not, like other mementos of mortality, removed from sight. The fruit-trees drop their degenerate produce, to be carried away by the field-mouse or devoured by birds, and the vine trails its clusters among the rank grass; but in all this there is no vanity,—no failure of purpose,—no breach of a tacit promise. According to our present conceptions, there may be less beauty,—though even this is doubtful,—but there is more life, and an all-sufficient end in the influences at work on the human spirit. I come not here for analogies from which I might derive a presumptive belief in the truths which I could not formerly admit. Those truths I have learned elsewhere on far superior evidence, and by a large variety of means. This is the place in which to rejoice in the comparison of what is now given with what was then withheld: in the conviction that the Father has nowhere declared his children guilty, because they have not truly known him while struggling to obtain the knowledge and mourning their own ignorance. This is the place in which to retrace the progress from despair through the various degrees of doubt to hope, to belief, to assurance, to perpetual rejoicing and devout thanksgiving. Here, where I once doubted whether I had a Maker, and whether, if there were such an one, men did any thing but mock themselves in calling him Father, are the best witnesses of my avowal that I have found these doubts to be the result of human creeds as far as they are impious, and that I have reached, through the very severity of the discipline, a refuge whence I can never again be driven forth into the chaos of the elements out of which my new life has been framed. Human life has passed away from this one of its abodes, and the regrets which linger serve but to confirm my faith in Him who led its dwellers to a far distant and better habitation. And if I could behold the entire earth made into one bright, beautiful garden for the whole race of men to dwell in, and

if I could return when all were gone, and wander through its untended shades, I trust I should feel a thoughtful rejoicing in each record of past conflicts, and a solemn gratitude that the passing struggles of an earlier existence are appointed but as an introduction to the vast and indestructible privileges of a maturer state.

"THE PESTILENCE THAT WALKETH AT NOON-DAY."

THEY speak of thee in festal halls, O wild and fearful dream !
The solemn thoughts thy name recalls are quench'd in mirth's full stream ;
But thou hast terrors for the bad, and sad things for the best,
Enough to stir up deepest strife in every mortal breast.

It may be false,—that whisper'd tale,—which told that thou wert nigh ;
Another and a gentler voice may call us hence to die ;
Enough, that still thy giant arm, uncrippled in its force,
Pursues uncheck'd its deadly work, nor yet hath stay'd its course.

Yet come not, come not to our Isle, our unsought guest to be,
Ere soften'd hearts and souls subdued can welcome even thee ;
Come not, if come, dread scourge ! thou must, ere calm resolves have place,
Ere rashness yields to Christian trust, and friends, once foes, embrace.

They that for riches, long and late, their ceaseless labours ply,
O grant them yet one Sabbath-day to lay their burdens by :
Give pause for grasping, human love to purify its dross,
For weakest souls to seek above new strength to bear the cross.

Pause for the soul to garner up its never-dying things,
The love that " blossoms in the dust," the life from death that springs,
To stand, as on some lofty mound, and count its legions o'er,
By God's own hand immortal mark'd, beyond the tyrant's pow'r.

And what if then thy rushing wing sweep rapid o'er the deep,
And Death, thy faithful follower, o'ertake us as a sleep ?
If human pride and human strife, and all that evil host,
Be swept before thee, as a flood, O what will earth have lost ?

What shall REMAIN ? The beautiful, the lofty, and the pure ;—
In their own deathless essence left, 'mid every storm secure :
Thou mayst dissolve the mortal frame that check'd a spirit free ;
Well, take that earthly covering then—the rest is not for thee.

MEMOIRS OF DR. PRIESTLEY, BY J. T. RUTT, ESQ.

WE are favoured by the author with the proof sheets of this work, and shall take advantage of that circumstance to anticipate the publication by giving our readers some extracts from it as it passes through the press. In a brief introduction we are given to expect that these Memoirs will chiefly contemplate Dr. Priestley in his personal and ministerial character, and in his theological inquiries and exertions, rather than as a scientific experimentalist, or a writer on topics of civil policy and general literature. The plan which Mr. Rutt has adopted is to make Dr. Priestley's autobiography the text of his work, adding to it copious extracts from his Correspondence, especially with Mr. Lindsey and Mr. Belsham, supplying what is needful for the connexion and completion of the narrative, and appending to the whole those illustrative notes for which he possesses such copious materials in his own reading and personal recollections.

Assuming that many of our readers are acquainted with Dr. Priestley's brief but interesting account of himself, and reserving such general reflections as may suggest themselves to our minds upon his history and character till these records of them are more completely before us, we shall at present merely endeavour to give some notion of the additions and illustrations with which Mr. Rutt has enriched the document which forms the basis of his work.

The following extracts are from Dr. Priestley's account of a Tour (now first printed) which he made with Lord Shelburne in 1774. The first part of it is in letters, addressed to the sons of that nobleman; the remainder in the form of a Journal. Its chief value now arises from its being frequently, as the observant reader cannot fail to notice, very characteristic of the writer.

"I was very much struck with the appearance of Calais, as it was the first fortified town I had ever seen; being surrounded with a deep ditch and strong walls, built in such a manner as to make it very difficult to be taken by an enemy. St. Omers, Aire, Bethune, and Lisle, which we have seen since, are all fortified in the same manner; and they have all spacious market places, where the inhabitants may be assembled, and where the soldiers can parade. All these towns are much better built than the generality of towns in England. In Lisle, especially, the houses are curiously ornamented towards the street with figures of heads, festoons, and other decorations. The rooms in the inns which we have seen are exceedingly large and lofty; and the furniture, though it has, in some respects, the air of great magnificence, is in general ill made, and not elegant; most things being finished in a manner that we should be ashamed of in England. Their fire-places are much unlike ours, but pretty enough, and they are all made for the burning of wood, as the country produces no coal.

"Having dined at Calais, we reached St. Omers, but not till after it was

dark : by which means we were deprived of the sight of a good part of the country, which has improved upon us ever since we left Calais. In the neighbourhood of that place we found the ground miserably neglected, and yielding hardly any thing at all. We were particularly surprised to find a great deal of hay in the fields, some just mowed, and a field of oats quite green. But every thing wore a much better aspect as we advanced farther into the country ; and yesterday, in which we travelled from St. Omers to Lisle, we saw every where the finest cultivation possible, and the harvest nearly got in. It seemed to be much superior to the generality of English husbandry ; but we have yet seen no inclosures, and hardly any grass or meads, cows or sheep ; these being fed in places where the soil is not so rich. At Bethune we were amused as we went through the market with a sight of a number of the slenderest and leanest pigs we had ever seen. They might almost have been taken for greyhounds. The horses we have seen are, in general, small, lean, and not at all handsome ; but, notwithstanding, very active, and do their business very well. You would have smiled if you had been with us this morning, and seen, as I did, dogs drawing little carts with very considerable loads, and men drawing sedan chairs mounted on wheels. By this means, however, people are very well carried, and one man does the work of two with us.

“ All the way we have come, we were surprised at the prodigious quantity of tall, fine beans, which are all standing, and especially with the plantations of tobacco and poppies, which are not cultivated in England. The tobacco was very green, and looked exceedingly beautiful ; the poppies were all reaped and formed into sheaves or ricks. We could not imagine of what use so much poppy seed could be, but upon inquiry we were informed that they get a great deal of oil from them, and that the many windmills we saw in that neighbourhood were all employed to press that oil, which is used for lamps.

“ Though you are not a man of gallantry, yet, as you are an observer of human nature, I must tell you what has struck me most relating to the women we have seen. Many of them, even those who are well dressed, walk the streets in slippers, without any thing to cover the heel ; so that, except the toe, the whole foot is seen as they walk, which to me, who never saw the like before, looked slatternly and indelicate. Almost all the women are dressed in what we call a French night-cap, which almost covers their cheeks ; and we saw a great number of country women going to and from the market of Bethune, many of them in carts, with their heads dressed particularly neat ; but not one of them had any hat to screen them from the sun or rain ; nor have we seen one woman with a hat on since we left England. By this means they soon get sun-burned and look ugly, while the men wear very large hats and save their faces. Instead of cloaks, the women of all ranks have a square piece of cloth or stuff which they throw over their shoulders or their heads at pleasure ; and sometimes it is so large as to reach almost to their feet. Betwixt Lisle and Ghent, which we reached on Saturday, the country women were provided with straw bonnets, which, though not very elegant, must be very convenient. All the better sort of people, men as well as women, when they walk out in the sun or the rain, hold an

umbrella in their hands, and sometimes one of them will serve for two persons. A number of these umbrellas have a very pretty appearance in a street, especially as they are of different colours, and the fashion of them is elegant; but they would by no means do in the streets of London, or any crowded place; for they necessarily take up a good deal of room."

"The whole of *Austrian Flanders* is highly cultivated and populous. The farm-houses seemed to be substantially good, and the poorest people we met, tolerably well clothed. Indeed, we have not yet seen any people so exceedingly shabby and wretched as the poor of Calne. It is something remarkable, however, that in this country the boys that beg on the way-side have the very same ridiculous custom of tumbling and standing on their heads that you will see at Studley, and which I have also seen in one part of Yorkshire. But here we once saw a girl standing on her head for this purpose. You may be assured that we did not encourage so much idleness and indecency by giving them any thing, though the custom could not have been established, if others had not been diverted with it and countenanced it.

"This country has formerly produced very excellent painters, especially the celebrated Rubens; and though (which is very remarkable) they can boast of no painters at present, the rich and curious give immense sums for pictures to furnish their cabinets, and some make a gainful traffic of buying to sell again. A curious character of this kind we met with at Ghent, who took no little pains, and used a good deal of address, to take in your papa. We got a sight of his pictures over night, and as he was very importunate, partly promised to see him again the next morning. However, as we were walking in the church, the next morning, which was Sunday, we happened to pass by a confessional chair where he was confessing an old woman; and the moment he cast his eyes upon us, he gave us an intimation that he would be with us immediately; and so despatching his penitent with a most indecent hurry, he presently joined us. It was then impossible to avoid going to his house, from whence we returned, truly pleased with many of his pictures; more with so curious a character; and most of all that we saw through his artifice, and did not contribute to gratify his covetousness at our expense.

"Another adventure of this kind we had at Antwerp. One of these trafficking connoisseurs shewed us a picture as an original of Rubens, and asked a prodigious great price for it. Our guide, who, no doubt, was in league with him, avouched it; but going immediately from thence to the house of a rich and whimsical canon, we saw the real original of the very same picture, the same guide conducting us. This canon also was a much greater curiosity himself than any thing he had to shew. He had no real knowledge of any thing he had got, but had a valet who shewed them; and we were told, that sometimes when such questions were asked as he could not answer himself, he would send for his maid. Indeed, his valet made so very free, both with his master and us, as made any thing of this kind very credible. This canon was very eager to hear every thing about him admired, but affected to make a great secret of every thing, and, in the bluntest and rudest manner, said *no* to almost every question your papa asked him about the management of his flowers, &c.; and though we particularly admired

some fine peaches that he had got, he would not understand the hint so far as to desire our acceptance of one ; and had we directly asked him for one, as your papa, for curiosity, had once thought of doing, I doubt not he would have again said *no* ; which was a monosyllable that seemed to be very familiar to him. Two such characters as those of these canons can hardly be found except in such a seclusion from the world, and such an independence on others, as is peculiar to the Romish clergy."

" We took our leave of Flanders on Friday, the 2nd of September, and crossing an arm of the sea at Mardyke, arrived at Rotterdam after it was dark ; the lights in the town having a very agreeable effect across the water, over which we passed to come to it.

" Holland seems to be surrounded either by the *sea*, or an absolute *desert*. Such, however, is the boundary that we passed on the side of Flanders, and also on the side of Germany, and, on both these sides, are as unpassable as *sand* can make them. We had on this account most tiresome travelling, both into this country and out of it."

" Though it is probable that the commerce and power of this country is upon the decline, the harbour of Amsterdam is really a most astonishing sight. Such a number of ships is, I believe, no where else to be found in one place. The Town House also quite astonished me, both for the expense and magnificence of that part of it which is always open to every body, (being all cased with marble, disposed in excellent taste and exquisite workmanship,) and for the noble suite and furniture of the rooms adapted to all kinds of public business.

" We were also much pleased with the rope-house and stow-house of the East India Company ; but, excepting these, and a few good pictures, which we saw at Mr. Hope's, with whom we dined on Wednesday, we saw nothing worth particular notice in this place, which, upon the whole, is a very disagreeable one. We therefore left it on Thursday, which was sooner than we had intended, and came by water to Utrecht in the dark.

" In this passage we were much amused with the view of the Dutch country houses, with which this canal (as also that which led from Delft to Leyden) was lined. Some of them were old-fashioned, dark, and gloomy retreats, suitable enough, in my opinion, for those who had amassed a fortune in such a manner as is generally ascribed to this industrious, but selfish people. But in others there was real elegance and good taste, with a general uniformity, (especially in long straight vistas of trees, some covered and some open, and all most exactly cut and trimmed,) amidst a very great and whimsical variety. Some of them must have been exceedingly expensive, and equal to those of very rich country gentlemen in England.

" Altogether, however, it must be allowed that Holland is a great curiosity, and well worth the transient visit of a statesman, or a philosopher, though it is certainly the last in which a man of a liberal turn of mind would choose to live.

" The people here are so much occupied with commerce, that agriculture is no object of attention with them. We hardly saw a single field of corn in Holland, all the ground being employed in pasture. But though the cattle do not look ill, the horses are not capable of much service, and the flesh of

their oxen and sheep is of a loose texture, and without flavour. This is owing, I suppose, to the marshiness of their meadows, and the very bad water they are obliged to drink. Indeed, the whole country of Holland does not afford any water that a man can well drink. This circumstance, at least, furnishes them with an excuse for drinking wine and spirituous liquors in great quantities, and also for smoking tobacco, with which they almost poison every body that comes near them. Indeed, I can hardly express how very low, beastly, and sordid, the manners of the common people in this country are. It is a thing very different from the roughness and brutality of some of the low-bred people of England. In Germany or France, as far as I can observe, neither of those characters, which are the disgrace of human nature, exists.

"Upon the whole, we were much disgusted with the people of Holland, and their manners; and were glad to get into the more open air, and more natural and agreeable manners, of Germany.

"On leaving Holland we felt ourselves elevated, as if we were emerging from a low and heavy atmosphere into a superior region, where we fancied that we breathed more freely than before; and yet the entrance into Germany, after passing Nimeguen, was not very promising, being nothing but heath or wood. The woods, however, began to be very pleasant, especially when the inequality of the ground gave us tolerable prospects."

"On Wednesday we set out early, and got to Coblentz before three o'clock. The weather was exceedingly wet and unpleasant; otherwise we should have had most delightful travelling.

"With this inconvenience it was still singularly fine, and afforded views that were exceedingly striking. We had the Rhine to the left, with hills and rocks covered with vines or woods close to it, the vines intermixed with kidney beans and pumpkins. Sometimes the road was cut in a rock almost perpendicular, the river being below us, and houses above us, with chapels neatly cut in the rock.

"Upon our arrival at Coblentz, we waited upon Baron Breidbank, to settle the ceremonial of our visit to the elector, and spent the evening at the inn.

"Thursday, we crossed the river to see the citadel, from which, being situated on a high and craggy rock, at the foot of which, and close to the river, is the palace, we had a most glorious prospect indeed, seeing the course of the Rhine, with all its windings, to an immense distance, especially up the river; the junction of the Moselle with it, and a fine level country beyond it, in which was a palace of the elector. Being introduced at court, we dined with the elector, a pleasant looking young man, but said to be a great bigot. The Bishop of Hontheim, a very intelligent man, and one of the company, conducted us to a Carthusian monastery, pleasantly situated on the brow of a hill near the city."

"The cultivation of all the tract of country through which we travelled along the Rhine is excellent, especially about Manheim, and in Alsace it is most excellent, resembling a rich garden. This look is much favoured by the variety of crops, and the divisions of fields, being often distinguished by rows of vines. All our varieties of corn, turkey wheat, canary seed, hemp,

pumpkins, kidney beans, vines, turnips, potatoes, tobacco, and many other things, all intermixed in long and narrow fields, makes a new and curious spectacle to an Englishman. The roads, and also many of the fields, are planted with fruit trees, especially the walnut trees, the fruit of which is used for making oil.

"The soil of this country, and especially of Alsace, is so light that they generally plough with one horse, or cow, which they always yoke by the horns, which was the custom every where in our travels, except in Lorraine, where we saw some oxen yoked as with us. In Lorraine we frequently saw them ploughing with eight horses, and women either holding the plough or driving it. The wheat of Alsace is celebrated. At Strasburgh we had bread of the most exquisite fine flavour I ever tasted; and at Nancy we were told that they cannot make such in France.

"Thursday the 22nd, I rambled into several Lutheran churches, where the ministers were catechising the children and young persons, and among others a class of young women about twenty years of age. After breakfast we left Strasburgh, and dining at Severne, where we saw a magnificent palace of the Archbishop of Strasburgh, we got to Sarreburg before night. From the hills which divide Lorraine from Alsace, we had a noble prospect of all the country to and beyond the Rhine."

"In this great capital (Paris) I cannot say that I was much struck with any thing except the spaciousness and magnificence of the public buildings; and to balance this, I was exceedingly offended with the narrowness, dirt, and stench, of almost all the streets.

"Here I spent a month; but though I was far from having any reason to complain of the reception I met with, and saw many truly polite and agreeable people, I cannot say that I saw any person that appeared to me to be more polite than many that I know in England, especially in the middle ranks of life, where there is, perhaps, more real politeness, as well as more virtue, than in the highest rank of society.

"In general, as far as I can judge, the French are too much taken up with themselves to admit of that minute and benevolent attention to others which is essential to politeness. This appears in nothing more than their continually interrupting one another in discourse, which they do without the least apology; so that one half of the persons in company are heard talking at the same time.

"The French are likewise exceedingly deficient in cleanliness. I also happened to be present at such a violent scene of altercation in a private party, as I think would not have been suffered in England; and yet the behaviour of the company shewed that they were not much shocked at it. As to mere gracefulness of motion and address, as far as I pretend to judge, the English are by no means behind the French with respect to it.

"In works of taste in general, and especially in the more ingenious mechanic arts, the French appear to me to be far behind the English, and in nothing could I imagine them superior to the English, or to have any advantage of us with respect to the commodious enjoyment of life, except in the arrangement of the parts of a house, which, however, is of late date with them, and which we consult taste in externals too much to have attended to.

"Notwithstanding the French know more of other countries than they used to do, (for before the last war they thought all foreign nations unworthy of their notice,) they still have that conceit of themselves, and that contempt of other people, which are the truest marks of barbarism.

"The French being debarred from the discussion of politics, by an arbitrary and consequently a jealous government, give very much into a taste for theatrical entertainments; and they seem to have them in greater perfection than with us. But though, for the same reason, many of them apply to literary and philosophical pursuits, they have not attained a decided superiority over other nations in these respects. They shew, however, a spirit and a liberality in these noble studies at which the English ought to blush."

"To Rev. T. Lindsey.

"I have here had opportunity of seeing many of the men who have the chief lead in the direction of affairs, which gives me some pleasure, as I shall have a better idea of them when I read of them in the papers. They are a set of philosophical men, whose object is freedom of commerce, and universal peace. But there is another set out of the ministry, whose object is the very reverse. At present, however, it is not thought that they have any chance of getting the upper hand; and there are every where such luxury and dissipation, as must make a state of war very irksome, even to the officers. In other respects, if the present ministry continues in power for a few years, this country will be in excellent order for commencing a war; for they are bent upon economy, and improving the riches and strength of the nation."

"I am quite tired of the idleness in which I spend my time here, and long exceedingly to be about my experiments, or some composition. Upon my journey I have read and studied the Gospels very much, and should like exceedingly to print the Greek text, in the order of a harmony, with my dissertations from the Repository prefixed. It would certainly add much to the satisfaction of reading the Life of Christ, to have the whole narrative in one continued story, and the variations in separate columns. I will, at least, cut to pieces, and put together, one copy for my own use.* In reading over the Gospel of John, I think I perceive that one of his principal objects was to shew what opportunities the Jews had for knowing the divine mission of Christ, and consequently how inexcusable they were in their rejection of him; and the supposition of this gospel being written after the destruction of Jerusalem, suggests a reason for his having such an object in view.

"The more attention I give to the study of the Scriptures, the more attached I am to it; and I hope the time will come when I shall apply myself to it chiefly. At present I read chiefly with a practical view; and the attentive consideration of the facts in the gospel history has certainly the strongest tendency to impress the heart and influence the life in the most favourable manner. The more I read the history of the death of Christ, in parti-

* "See his 'mechanical methods' to effect this purpose, W. XX. 16, 17.

cular, the more reasons I think I see why he was to suffer ; at least I see the old ones in a stronger light, and feel more of their force. Other studies, and other pursuits, that to many others are very proper and useful, appear to me to be altogether insignificant compared to these.

“ I am here in the midst of unbelievers, and even Atheists. I had a long conversation with one, an ingenious man, and good writer, who maintained seriously that man might arise, without any Maker, from the earth. They may despise me ; I am sure I despise and pity them.”—Pp. 237—254.

HYMN.

THE floods of grief have spread around ;
I'm weary of the tossing waste.
O that I had the dove's light wings
To flee away and be at rest !

There is a rest with Him whose love
Will shelter me with tender care.
He sent me forth, he calls me back,
Till all again be bright and fair.

My soul is sick, my spirit faints,—
Is any sorrow like to mine ?
When I would hope, long-buried sins
Like spectres in the darkness shine.

Then let me cast my cares on Him
Who cheers the contrite, soothes the worn.
The parent nurse forgets her babe
Sooner than He the hearts that mourn.

O when shall end these weary days,
And when these nights of woe be o'er ?
The meekest will must break at last,
The firmest soul endure no more.

I seize the promise, sure as mild,
Help to my need, strength to my day ;
For those that wait, bright worlds reserved,
Whence sin and sorrow flee away.

REMARKS ON THE CITATIONS FROM THE OLD TESTAMENT BY THE WRITERS OF THE NEW.

THE apparent inappositeness of many of the passages cited from the Old Testament by the writers of the New, in such a manner as to lead to the general belief that they intended to represent them as *predictions* of the events to which they were thus applied, has been the occasion of no small perplexity to theologians; to those, more especially, who insist upon the plenary inspiration of these writers in the highest sense. The mystical interpretations, double senses, &c., to which they have had recourse in order to relieve themselves from the difficulties arising from this arbitrary and unfounded hypothesis, are among the most remarkable examples to be met with of the perversion of scripture in order to make it speak a language conformable to the doctrines and speculations of fallible men. It seems, however, to be now pretty generally agreed by all rational interpreters, that the greater part of these citations are to be regarded merely as accommodations or allusions, and by no means as implying that they were imagined by the writers who employed them to be in any sense of the word prophetic of the events or circumstances to which they are applied.

This view of the nature and intention of the quotations from the Old Testament enables us to clear away a considerable portion of the difficulty which otherwise overhangs this subject; for example, we may avail ourselves of it to vindicate St. Paul from the charge of inconclusive reasoning which is brought against him in some instances from his alleged erroneous application of such passages. Thus in the third chapter of the Epistle to the Romans, he cites a variety of expressions from different parts of the Jewish Scriptures which appear to have been intended to apply in some cases to particular individuals, real or supposed enemies to the writer or to Jehovah, or to the Jewish people; in other cases to hostile nations; in others, to the idolatrous and wicked among the Jews themselves; in others, to wicked men in general. These expressions he employs to form a description of the state of depravity to which the then present generation of the Jews were abandoned. But from its being taken for granted that he intends a direct appeal to the *authority* of the writers quoted, and that he is to be understood as taking the passages cited in their original and proper sense, his argument is thus represented by some learned commentators: "Your own writers give such a description of the wickedness of your nation in their time as must necessarily lead to the conclusion that men of such a character had justly forfeited all the privileges of the Mosaic covenant. But you will not pretend that the Jews of the present day are better than their ancestors in the times of David and the prophets; consequently they also have forfeited all their peculiar privileges, and can be received at present upon no better grounds than the despised and idolatrous heathens."

If this was his argument, it is undoubtedly inconclusive, and proceeds upon a misapplication of Scripture. But though I am by no means prepared to assert the strict logical accuracy of the apostle's reasoning in all cases, it seems to me very questionable how far he is liable to the charge of inconclusive reasoning in the present instance,—because, in fact, it is not clear that he meant any argument at all to be founded upon this series of quotations. It is abundantly manifest that it was the constant practice of the Jews at this period to resort on all occasions to their own Scripture for citations applicable immediately or remotely to the case in hand, without either intending or being supposed to employ such citations for any other purpose than as a striking and impressive mode of conveying their own ideas. Their object was much the same as that of many of our eminent classical scholars, who (with what degree of taste or judgment I do not at present inquire) are continually interlarding their discourses and compositions with passages from those ancient writings of Greece and Rome with which their memories are replete, and which are consequently apt to rise to their minds spontaneously, and with more facility than any original forms of expression. That the Jews should adopt such a practice was very natural, because, in point of fact, the collection to which we now give the name of the Old Testament constituted, if I may so express it, the entire body of Hebrew literature,—being, I make no doubt, the complete collection of all the writings, sacred or otherwise, which in Ezra's time had survived the general wreck of the Babylonish captivity. For the sake of convenience, they were often thrown together into one volume, and thus a common character of sacredness was gradually imparted to the whole, which is really due only to certain portions; but that any such character originally belonged, or was supposed to belong, to such performances as the Book of Ruth, the Book of Esther, or Solomon's Song, I can see no reason to believe. Since, however, the Jews had no other books written in that Hebrew language to which, from its being the depository of their law, they of course attached a high degree of veneration, these books were naturally the objects of their frequent and diligent study, and remarkable passages from them would be continually presenting themselves to their recollection as apposite to a variety of passing occasions, with which they had no original connexion in the minds of their respective authors. In conformity with this well-known practice, it seems to me that the apostle in this series of quotations, introduced by the phrase *καθως γεγραπται*, meant nothing more than to avail himself of expressions with which both he and his correspondents were perfectly familiar, and which were well fitted to describe the state of moral depravity at that time prevalent among his countrymen.

Upon such principles, passages like that to which we have referred, admit, I think, of a satisfactory explanation; but the general inquiry is, I believe, acknowledged by all who have studied it, to be by no means without its difficulties. It may be granted that in many instances in which

the writers of the New Testament, and our Lord himself, cite passages from the Jewish Scriptures, they are not to be considered as intending to represent them as prophecies of the events to which they are applied, but merely as using language which is very suitable and appropriate to these events, or which might have been employed in predicting them; yet the cases are perhaps not less numerous which cannot readily be explained in this manner. And to suppose, with respect to such instances as these, that they are not in fact predictions of the approaching advent of the Messiah, and the introduction of a new and better dispensation, is to suppose that the apostles and evangelists, and even the Saviour himself, actually misunderstood the true grounds of the doctrine which they preached, and supported it in their controversies with the unbelieving Jews by false and inconclusive arguments. It is scarcely necessary to say, that such a supposition as this cannot be admitted. But, on the other hand, the difficulty is, that many of these passages occur in such close connexion with others, which undeniably relate to the state of the Jews at that period, that it is by no means easy to separate them, or to admit the application of the prophecies which they appear to have been supposed to contain by the writers of the New Testament, without having recourse to some principle of interpretation which it is thought cannot be allowed. Such a principle is that of what are called *double senses*; proceeding on the supposition that the prophet had not simply one event in his view, but that his predictions were really meant to refer to two distinct cases; first, to an event near at hand in the history of the Jewish nation; and then, to the appearance, death, or resurrection of our Saviour, or perhaps to the rapid spread and diffusion of his religion, or to some other comparatively remote circumstance in the history of the Jewish or Christian dispensation, to which the first subject of prophecy bore in some respects an analogy. Others, again, have thought that the prophecies related in the first instance to circumstances shortly afterwards occurring in the history of those times, and that these circumstances themselves were to be regarded as the type or representative of other more distant events; nay, they have sometimes gone so far as to consider the whole history of the Jews as having a sort of figurative or mystical reference to the gospel dispensation; as being, if I may say so, the image or shadow of greater and more glorious things to come.

It is difficult to give a very distinct account of a doctrine which is perhaps to be ascribed rather to a lively fancy than to serious and sober inquiry. At least there can be little doubt that many who have given into this scheme have been led astray by an overheated or too lively imagination to such a degree as to derive from the prophetic writings a variety of mystical notions, and strange, absurd doctrines, of which the writers themselves, it is more than probable, never heard. And yet there seems to be a certain modified form in which the notion of double senses can scarcely be rejected as altogether irrational. It is universally admitted that the successive dis-

pensations of Divine Providence in support of religion form a regular and unbroken series. They are parts of one magnificent whole, which accurately correspond, as they were wisely adapted, to each other. What wonder, then, if, in recording the earlier stages of the progress, there should be sometimes an explicit, but more frequently a tacit and implied, reference to the grand result? Thus all Christians agree that the Mosaic system was intended to prepare the way for the more complete and glorious revelation of the gospel. All the circumstances attendant on the call of Abraham, the selection of a portion of his posterity to be a peculiar people, destined to preserve the knowledge of the true God, and to exhibit a pattern or specimen of his moral government of the world; the multiplying of this family, till they were at length raised into a great and powerful nation; and all the details of the moral and ceremonial law which they were required to observe, appear to have had a reference to the final completion of the great plan of Providence, by the introduction, when the fulness of time was come, of the new and more excellent dispensation of Christ. This is, as it were, the consummation or full attainment of the great object, with a view to which all the former parts of the plan were admirably adapted, and which is itself a wonderful display of the Divine Wisdom, of the unspeakable goodness and mercy of God to sinful men, by communicating on the surest evidence knowledge of the noblest kind, relating to the character and perfections of God, and his will and intentions concerning men, fitted to promote the religious and moral improvement of the human mind, and its preparation for another and more perfect scene of being, and thus to make us wise unto salvation. Here we have an object proportioned in value and importance to the long and costly series of miracles, prophecies, and other express interpositions of Providence, by which it was at length established.

This being the case, how can it be a subject of surprise, if we should find in the prophetical writings of the Old Testament frequent incidental references to this final completion of the great scheme—references, which it is not unnatural to expect to find occasionally introduced by slight and casual associations, so as frequently to present themselves in places where, to a critic who does not take this circumstance into the account, and who is besides not sufficiently accustomed to make the requisite allowance for the sudden and abrupt transitions of Hebrew poetry, they may appear very remotely, if at all, connected with the main subject. If we pay due attention to all these considerations, I think we may find ourselves prepared to admit, not only that the language of the prophetical writings is capable of being applied both to the temporal deliverances of the Jews from their state of political oppression, and to the spiritual deliverance of all mankind from the more grievous thralldom of ignorance, superstition, and sin, but also that the prophets themselves occasionally had both these objects in their view at the same time. If we suppose, what we are surely authorized to suppose, that these inspired servants of God had the eyes of their under-

standings opened, so that they were enabled to look forwards among the hidden things of futurity, and to anticipate with pious satisfaction and holy joy those great things which their heavenly Father had prepared in the latter days for them that should love him, can it be a matter of surprise, when they were engaged in comforting their desponding countrymen with the prospect of an approaching deliverance from the temporal calamities with which they had been visited, that the warm and lively imagination of an eastern poet should have carried them forwards to that infinitely more glorious salvation from the bondage of idolatry and superstition, of sin and of death, which was at length to be achieved by the Messiah; which was to clear away all darkness and error, all the perplexing doubts and difficulties attendant upon many questions most interesting to the whole human race, and which necessarily hung over them, so long as no other light but that of mere unassisted reason was thrown upon them; that full and clear revelation of saving grace and truth which has at length been published to all mankind, and is seen, with the same comprehensive benevolence which is manifested in the communication of temporal gifts, uniting the whole human race into one large family, of which Christ is the first-born brother, and God himself is the great and universal Father?

I am not prepared to affirm that the ideas here suggested are sufficient to remove all the difficulties with which this inquiry seems to be attended, according to the prevalent modes of considering it; but they appear to me to have been in some measure overlooked by some of those who have lately endeavoured to pursue it upon rational principles, and might perhaps furnish some assistance in our endeavours to place the whole of this important subject in the most distinct and satisfactory light.

Halifax.

W. T.

POLITICS OF THE MONTH.

THE month has been an eventful one, both at home and abroad. There has been abundance of doing, and of undoing, of forward and of retrograde movement. That great calamity, the capture of Warsaw, stands forth in gloomy prominence. But no event, nor series of events, however disastrous, can shake our faith in that progress of mankind which we believe to be the plan of Providence. Nor are we at all disposed to think that even the limited period which we are now contemplating presents a preponderance of evil. The month's record has other inscriptions besides that of barbarian triumph. We intend to offer a brief comment on the three or four most conspicuous events by which it has been distinguished.

Just at its commencement we were apprized of the projet submitted by

the French ministry to the Chamber of Deputies for the Abolition of the Hereditary Peerage. Of the adoption of this measure there can be no doubt. Its proposition is an act of homage on the part of M. Casimir Perrier to the power of public opinion. A very large proportion of the representatives of the people had pledged themselves at the late elections. No ministry could have sustained the privilege of hereditary legislation; or have effected any thing, but its own instant annihilation, by making the attempt. The only thing was done which dextrous men could do. They anticipated the opposition, by themselves introducing the measure; and they endeavoured so to frame it as to save out of the wreck as much as possible for the cause of Royalty and Aristocracy. It is only the hereditary character of the Peerage which they propose to abolish. There is still to be a House of Peers; its members are to be nominated by the King, and to hold their privileges for life. The arrangement is to be a permanent one. The ministers proposed it as provisional. On this point they were beaten in the bureaux. We may infer that whatever modifications are made in the progress of the measure are likely to be in a popular direction.

It is painful and disheartening to have occasion to write thus of a French ministry so soon after July 1830. A great mistake was committed by the patriots in their eagerness to placate the masters of Europe, and resume their place amongst the people of kings. They should first have remodelled their institutions, so far as was needful to secure the full and lasting possession of the blessings for which they had fought, bled, and conquered. They have obtained more than a mere change of dynasty; but not so much more, by a vast amount, as they were prepared for, deserved, and might have secured. They talked of a King surrounded by republican institutions. They should have completed the magic circle first, before they raised the spirit in its centre. "Citizen King" was a new combination of titles. It was scarcely to be expected that it should be a permanent one. It was easy, then, to add the King to the Citizen; not so easy now to prevent the Citizen from being absorbed in the King. Had their Republican Institutions been framed, there would have been little difficulty in surmounting them with a diadem. We cannot laud the confidence which trusted to His Majesty, and His Majesty's Ministers, the establishment of the Republican Institutions. Is it not monstrous that, even now, and in so enlightened a country as France, the people's portion of the legislature should be returned by only between two and three hundred thousand electors? Of all the monopolies in the world, the worst is a monopoly of legislation. The suffrage must be extended in France. There will be no peace else, either for king or people. It is the only means for restoring the confidence which both parties felt in the hour of triumph. We would fain hope yet that something was learned by Philip of Orleans in his adversity; and that the whole of it has not been forgotten.

If the new Peerage should "work well," it will very much surprise us.

Nothing can preserve it, as a body of legislators, from contempt or odium, but an extraordinary portion of legislative talent. Will the possession of the "appropriate intellectual aptitude" be the principle of nomination? That will never do. The illustrious by descent, the affluent in circumstances, the successful in warfare, are the natural claimants of honorary title. They will either be peers by the King's appointment, or demagogues by their own disappointment. The prerogative will be exercised in the constant dilemma of promoting incapacity or creating discontent. With an hereditary peerage we overlook the absurdity of making a man a legislator because he knows how to manœuvre a ship or a regiment. It is the *peerage* to which he is elevated; the legislative privilege is only an adjunct; if he do not excel in it, his son or grandson may; they will be brought up to it; and so let him wear the wreath he has won. In a life-peerage, the case is different. The legislative function stands out, as the work to which the nominee is delegated. He is not to be the father of legislators, which perhaps he might be; but himself the legislator, which perhaps it is evident he never can be, to any good purpose whatever. A House of Lords so constituted can command no respect from the people, and afford no support to the crown. It can have only an ephemeral existence. The first political breeze will puff its cobweb frame to pieces.

While writing these remarks, we receive the statement of the measure as matured by the Committee and returned by them to the Chamber. It has undergone improvement in two particulars. The qualifications for admission into the peerage are defined; and as it seems to us with great propriety, distinctness, and liberality; and it is also provided that the "ordonnance of nomination shall state the qualification in virtue of which each peer is chosen."

After all deductions on the score of disappointed expectations, or inconsistent appendages, we consider the fact of the French King having proposed, by his minister, the abolition of the hereditary peerage, as marking a step in the progress of mankind. France does not need a permanent nobility. There does not exist in that country a class of families permanently distinguished from the rest of the community by enormous wealth, sounding titles, and exclusive privileges; and why should any thing be done, or be continued, which tends towards the creation of such a class? Where it does exist, and has long existed, as in Britain, the question assumes a different form, and involves many additional considerations, some of individual right, and some of public expediency. In France the question is a very simple one. Nevertheless, its practical solution, on the principle of utility, is a lesson for the world to receive thankfully and study attentively. It is a new application, a virtual though not an intentional one, of the Christian doctrine of man's common nature and universal brotherhood. It sinks one of those separate interests which are the bane of nations. It declares that there shall not exist in France a permanent body of men vested with power, and exposed to the strongest temptation of

abusing it by the very fact of that investiture. It identifies the interests of those who would otherwise be divided into the few and the many. What community was ever so divided without the parties believing that their interests were often distinct and sometimes opposed? We rejoice that the French Peerage, with its formidable functions and its idle trappings, is passing away. May its only epitaph be, "For O, and for O, the hobby horse is forgot."

At home, we have had a Coronation; but very much curtailed both in its ceremonies and its cost, and so far made a more rational affair. Lords Londonderry and Strangford fought a hard battle for more mummery, but it would not do. Earl Grey had too much good sense to give way to the wisdom of our ancestors. He rightly judged that fifty thousand pounds was quite as far as the Steward of the Nation ought to go, in the purchase of such a commodity, under present circumstances. We laid out a million and more, not long since, and little good came of it. To be sure, there was one very important difference. The Coronation of William the Fourth was supplied gratuitously with what could not be purchased for his predecessor. The people contributed the real enjoyment and the real grandeur of the scene. It was a popular festival. It was not a sight, but a celebration. There was that unity between what is constituted, and what is spontaneous, which is so rare in these days, and which must be rare until all institutions conform themselves to the knowledge and feeling of mankind. Our Sovereign has done that for himself, by his personal character and manners, which all governments should do by the spirit of their proceedings; he has identified himself with the people. Nations can never be well ruled, nor their progress facilitated, by a system of mutual checking and balancing. It is harmony of aim that gives power for good. By the present state of feeling, the King and the people are both the more powerful in relation to each other; and it is for their mutual advantage. They supplied the pomp of the Coronation. They covered him with popularity as with a garment. It is richer than all his robes. They twined it for him as a wreath. "It becomes the throned monarch better than his crown."

After all the retrenchment of formality, a great deal too much was left which can only be described as superfluous, obsolete, childish, and absurd. Crowns and coronets have their meaning, and are graceful personal ornaments; but the doves, and balls, and rings, and blunt swords, and sharp swords, and all the rest of the emblematical regalia, are past endurance. They are worse than the little books of demi-hieroglyphical sentences which the child scorns after five years of age. The anointing of the Queen, especially, "is more recommended by its antiquity than its delicacy." The recognition of the Sovereign by the people savours strongly of the ridiculous. What would be done with an obstinate non-recognizer? And why should the semblance of a popular choice be kept up in a case where, more than in any other, the reality is held in abhorrence? Perhaps it is to balance

one falsehood by another. For throughout the ceremonies there are vestiges of feudalism and church authority, which are now quite as obsolete, and as alien from our feelings and habits, as the notion of an elective monarchy.

The real business of the day was the administration of the coronation oath. Even this, to our taste, would have been better dispensed with. But it is the custom of the country. We are a swearing people. An oath is the introduction to all offices, great and small, lasting or temporary, from a lord-chancellor to a petty juryman. We swear in a king and we swear in a constable. The time will come, we hope, when men will perceive that their duties are not contingent upon these adjurations. They tend to keep up a false notion, that of voluntary compact. They are supposed to represent a sort of double bargain which the swearer makes, with his fellow-creatures on the one hand, and with the Deity on the other. And allowing the practice, the time seems to be ill chosen. The King has been king for the last fourteen months as much as he ever can or will be. No new prerogatives are conferred upon him, no fresh obligations devolve upon him; his rights and his duties are altogether unchanged. The fitting time for all oaths of office is the moment when the first assumption is made of regal authority. There is a still more serious objection, and one which will every year grow stronger and stronger. It applies not only to the oath, although to that pre-eminently, but to the spirit of the religious services generally which accompany the coronation. They are sectarian; they are imbued and polluted with the peculiar dogmatism of a party. Let the service be Christian, for the country over which the King is to reign is generally and professedly Christian; but for that very reason, because the country is Christian, the service ought not to be sectarian. Newspaper reporters are not, we suppose, at home in such matters, and not so implicitly to be trusted as they may be on a criminal trial or a parliamentary debate; but they have certainly reported one very extraordinary prayer or benediction, commencing with the strange phrase, "God, the Son of God." His Majesty's idolatrous subjects in Hindostan will be curious to know more of the genealogy and pedigree of his deities. A national act of worship ought surely to be restricted to the devotion and the forms of our common Christianity. But the oath itself is the great triumph of Episcopacy. The church must have chuckled over its invention.

"The oath's the thing
In which I'll catch the conscience of the King."

By it the church attempts to bind the sovereign to the wheels of her chariot. After a sermon, (we shall give some account of the Bishop of London's oration next month,) in which the people are exhorted to serve the sovereign, the sovereign is sworn to serve the church. We insert this oft-cited oath, for the terms of it ought never to be forgotten until they have been finally abrogated.

"As soon as the sermon was concluded, the Archbishop of Canterbury approached the King, and addressed him in these words—'Sir, are you willing to take the oath usually taken by your predecessors?' The King answered,—'I am willing.'

"The Archbishop then put the following questions from a book to the King; the replies were made also from a book which his Majesty held in his hands.

"Archbishop—'Will you solemnly promise and swear to govern the people of this kingdom of Great Britain, and the dominions thereunto belonging, according to the statutes in Parliament agreed on, and the respective laws and customs of the same?'

"The King—'I solemnly promise so to do.'

"Archbishop—'Will you, to the utmost of your power, cause law and justice in mercy to be executed in all your judgments?'

"The King—'I will.'

"Archbishop—'Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolate the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established, within the kingdom of England and Ireland, the dominion of Wales, the town of Berwick-upon-Tweed, and the territories thereunto belonging, before the union of the two kingdoms? And will you preserve unto the Bishops and Clergy of England, and to the churches there committed to their charge, all such rights and privileges as by law do or shall appertain unto them, or any of them?'

"The King—'All this I promise to do.'

"His Majesty then rose, and, attended by his supporters, went bare-headed to the altar; where he knelt at the steps, and laying his hand upon the Gospels, said—'The things which I have here before promised, I will perform and keep: so help me God.' The King then kissed the book, and signed the oath."

If the people of the British empire could be placed for a day in a state of nature, what scorn would put down the insolence of a party, (which even now, "with all appliances and means to boot," is but a minority of the population, and would, in that case, be a much smaller minority,) which should dream of vaulting into such a position, with relation to all other religionists, as is contemplated by this oath! It is true its contradictions make it a cobweb; he who "maintains the laws of God and the true profession of the gospel," cannot also "maintain inviolate the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof;" they involve principles opposite and irreconcilable; but the grasping, the nefarious, the usurping design, is not the less obvious, nor the less deserving the stern reprobation of every Briton and every Christian. It attempts to make the kingdom of Christ a kingdom of this world, and to appropriate a kingdom of this world in the name of Christ. Inoperative it must be, for in this as in other cases, when the text will not adapt itself to

the growing knowledge of the age, the interpretation must and will. Let those who assume the infallibility and the perpetuity, answer for the equivocation which is their natural consequence. We protest against both, and would rather have the King unsworn and the Gospel unshackled.

A coronation, like a Scotch novel, seems occasionally to have two heroes—the ostensible hero, with whom it is our duty to sympathize, who embodies all that is excellent, but who is somewhat passive withal; and an active hero, the abundance of whose energies makes up for the inferiority of his position. At the coronation of George the Fourth, this part was enacted by Lord Castlereagh. It was his triumph. He trod the platform in the procession more like the deity of the day than even the King himself. He glanced over the glittering scene like the presiding spirit of legitimacy. A very different man was, next to Royalty, the most conspicuous personage in the present coronation. It was the genius of democracy, personified in Lord Brougham—of active, aspiring, triumphant democracy. That his day of triumph has followed so rapidly, upon that of Lord Castlereagh, is symptomatic of the way the world is going. Well has this man of miraculous labours deserved the greetings with the record of which we shall dismiss our notice of the coronation:

“Several of the Peers were saluted with clapping of hands, as they approached to do homage to his Majesty. Among these, the Duke of Wellington was loudly clapped; Lord Plunkett, very generally; and Lord Lyndhurst partially. Lord Chancellor Brougham, who is the youngest Baron, was the last that saluted his Majesty. His Lordship, during the homage ceremony, remained standing at the King's left hand, and formed in that position the most remarkable figure in the splendid group. He stood drawn up to his full height; and his coronet, which was placed on the top of his immense dress wig, added not inconsiderably to his stature, enhanced as it was by the elevation of the platform. There was an evident watching for the moment when he should take off his coronet. When he did so, there was a loud and general clapping: this did not suffice for the enthusiasm of his admirers, but was followed by three distinct rounds of cheering—an honour which was paid to none else during the whole ceremony, the King and Queen only excepted.”

On the very morning of all this peaceful pageantry the Russians entered Warsaw. Poland is again prostrate, bound and bleeding at the foot of the Autocrat of the Barbarian North.* The struggle had been protracted so long, the feelings of enlightened men in all countries were so decided, and the interests of France and England were so obvious, that we had unawares allowed the first impression of despondency to wear out, and had begun to hope. Mysterious hints of negotiations had also been thrown out from time to time, strengthening the expectation which has been so bitterly dis-

* But resisting yet. The proclamation of Roziski shews that all is not over, and gives civilized Europe space for repentance.

appointed. We cannot but think that the policy, both of France and of England, has been both mistaken and pusillanimous. Unless it be affirmed that in no case whatever is the risk of war to be incurred, by the employment of energetic and determined remonstrance, that risk ought to have been encountered on behalf of Poland. There can be no stronger case either of justice or of policy. On France the brave Poles had the claim of a long succession of faithful, important, brilliant, and unrequited services. The Polish troops, which abandoned their country when it ceased to be a country, at the period of the second partition, followed the fortunes of the French armies with a zeal and heroism which France ought never to forget. Not a battle but they helped to win, from Marengo to Borodino, and through that long service they lived upon promises and hopes. The French nation ought to have been the executors of Napoleon's will. They ought to have discharged the debt which he contracted on their account. At any rate, when the Poles had paid themselves, when they had actually resumed the possession of their own country, the French ought to have risked any and every thing rather than have allowed the robber again to wrest it from them. He would, probably long ere this, have been much nearer to themselves but for the check which the struggle in Poland has given to his advances. The warfare of despotism and barbarism against each and every country having liberal institutions is only postponed, not averted.

The policy of England is the same with that of France. The free states of Europe have one common cause. If we have less to apprehend, the more safe and easy is it for us to assert the claims of justice. "He who allows oppression, shares the crime." We have allowed as foul and bloody an oppression as was ever committed under the sun. Even on the principles of legitimacy, as well as on those of liberalism, Poland had a right to our interposition. A national existence, and national institutions, were guaranteed to that country in the arrangements made at the far-famed Congress of Vienna. Not merely the Canning, but the Castlereagh policy, not merely the Grey, but the Wellington party, was committed and pledged in this case. The faith of treaties, the consistency of statesmen, the honour of warriors, were all ranged on the same side with the cause of liberty and the feelings of humanity. The difficulty of rendering assistance is mere cant. If Poland be not accessible, Russia is; and that is the same thing practically. We repeat, that unless it be distinctly understood that on no account whatever is the risk of a war to be encountered, we cannot perceive how a justification can be made out of the governments either of France or of Great Britain. Even a Quaker administration might have found some means of interference more efficacious than any which, so far as at present appears, have been adopted. The fact is, that war is not prevented; it exists offensively, but not defensively. Russia, Prussia, and Austria, are at war; they have all the advantages of a state of war with all people aspiring to be free.

We only stand by and say, "Strike, but hear!" and so they do; for they hear that they may strike with impunity.

A great deal of cajolery has been practised under the form of what is called the principle of non-intervention. The meaning of this expression, so far as it means any thing good, is, that one state is not to interfere with the inhabitants of another in the regulation of their internal concerns. And this is all very well, so long as the people really are left to themselves to frame their own institutions and manage their own concerns. If they prefer King Stork to King Log, let them have him. But what people have been so left? Not the Spaniards, not the Italians, not the Poles, not even the luckiest of them all, the Belgians. The practical working of this non-intervention is simply to keep the friends of mankind quiet, and leave the world to the mercy of its enemies; and we know what their mercies are. They commence with the bayonet, and end with the gibbet. The despotic powers *will* intervene; they have their armed hosts always ready to intervene; and our non-intervention is only a guarantee that they shall not be interrupted in trampling out every spark of liberty the moment it becomes visible, wherever it may shew itself. Such is not the principle on which it becomes England and France to act, stationed by Providence, as they appear to be, for the defence of human freedom, civilization, and improvement.

But this country is, it may be hoped, about to assume a more becoming attitude. England is in the process of political regeneration. The Reform Bill has been sent up to the House of Lords by an overwhelming majority of the Commons. A crowd of petitions, from all classes of the community, are streaming in its train. We will not speculate on what our readers must know in a few days, the reception that it shall there meet with. Whatever that may be, its ultimate success, and that at no distant period, is inevitable. We are, in truth, however fastidious many persons may be about the word, in a state of revolution. The present Parliament is unlike any other which has been called in this country; it is to all intents and purposes a convention of delegates for the purpose of co-operating with the King in effecting a revolution—a peaceful, a just, and a glorious revolution—but a revolution nevertheless. We see not how it is possible that its progress should be resisted. No resistance that we can imagine will even change the peacefulness of its character. The King can quietly create more Peers, and the people can quietly decline to pay more taxes. Either operation is a quietus. Whatever the anomalies of the Reform Bill, it provides effectually for the legal expression and influence of the intelligence, the opinions, the feelings, and the interests, of the community; and whatever does that, must make Great Britain a glory in the earth. The reaction of such a legislature on the community must be to augment its intelligence, to rectify its opinions, to elevate its feelings, and to advance its interests. We bless Heaven for the prospect, and let good men of all nations say, Amen.

CRITICAL NOTICES.

THEOLOGY.

ART. I.—*The System of Exclusion and Denunciation considered.* By W. E. Channing, D. D. London. Hunter.

"This excellent tract, first published in America in 1815, has never been reprinted in this country. The excluding and denouncing spirit evinced by some Christians at the present day, and more particularly by a certain class of Ultra-Trinitarians, at the last Meeting of the British and Foreign Bible Society, has suggested its republication, without note or comment, as a companion to 'Objections to Unitarian Christianity considered,' by the same author, and lately reprinted."

We fear the Ultras in question are beyond the reach even of Dr. Channing's eloquence. Still there are very many who will have to thank the Editor for the means of that pure enjoyment which they cannot fail to derive from the perusal of this tract. It may be hoped that it will reach some whom it will profit as well as please. The title is not happy. For that Dr. C. is probably not responsible; and he has, we hear, complained of the names bestowed on some of his offspring by their sponsors in this country. The reprint is well timed; and the tract itself cannot fail to interest at any time.

ART. II.—*Modern Infidelity considered with respect to its Influence on Society.* By the late Rev. R. Hall.

A cheap edition of a well-known sermon, published to assist, by its profits, the Baptist Irish Society, and by its circulation to counteract infidel opinions. We cannot perceive that, for either purpose, it was needful to calumniate the memory of Robert Robinson. In a Memoir of Mr. Hall which is prefixed, his illustrious predecessor is described as having a congregation "not accustomed to hear the important truths of the gospel;" and as going through various "changes of sentiment, until he was hovering over the very undefinable barrier which separates the colder Socinianism from infidelity." We have never seen, nor heard of, an atom of

proof that Mr. Robinson ever hovered over the barrier, as defined by the apostles, which separates Christianity from Infidelity. He would call no man Master, but Christ; and therefore he was persecuted when living, and slandered when dead. One might have hoped that the venom had worn out by this time. It might have been remembered also, that if Robinson, at the end of his career, only believed in one Divine person, Hall, at the commencement of his career, only believed in *two*; and that the very discourse before us was originally preached in an Unitarian chapel; the minister of which, Dr. Estlin, is mentioned by the author (p. vii.) with friendly and merited commendation. The compiler seems to have been "hovering over the very undefinable barrier" which too often is all the partition between the zeal of Calvinism and the bitterness of Intolerance.

ART. III.—*The Sunday Library.* By the Rev. T. F. Dibdin, D. D. Vol. V.

OF the sixteen sermons in this volume, five (in contravention of the title-page) are not by "Divines of the Church of England;" four being contributed by the Scotch Presbyterians and one by the English Baptists. There are two sermons each from Drs. Blair and Chalmers, and a reprint of R. Hall's celebrated discourse on Modern Infidelity. We do not complain of this inconsistency, though we think right to notice it. This publication has progressively recommended itself to us. It is much better than it promised. The peculiarities of Church-of-Englandism are very sparingly introduced. We have scarcely ever seen a collection of sermons with so much that is good for all, and so little that can be objectionable to any.

ART. IV.—*A Sermon on the Godhead of Christ, or the Divinity of the Saviour of the World.* By the Rev. A. B. Greaves, &c., &c.

A FLOURISH of trumpets introduces this discourse. First, then, stand the many and high-sounding titles of the

author, which, for convenience' sake, we have abbreviated into two comprehensive et ceteras, and, on the principle of *omne ignotum pro magnifico*, we think we shall not injure the writer's reputation by giving the reader scope for the exercise of his imagination, rather than setting down titles in detail, the most valuable of which tells us that the Rev. Mr. Greaves "was ten years curate to the late Rev. and most exemplary, pious and learned John Fletcher, vicar of Madeley, Shropshire." After due announcement of himself, the writer's *En Ego tantus sum*, comes "a liberty taken" with no less a personage than "Lord Brougham and Vaux," by dedicating to him "this discourse on the Divinity of the Saviour of the World." Having placed himself in good company, the writer grows bold, and thus begins his preface: "Let all the Unitarian preachers in the kingdom," saith the author, "come forward and answer this discourse." The writer, "who is a man far advanced in life and near to the silent grave," proceeds to make to "the nobility, gentry, and others," a most modest request—scilicet, that they should, *hac vice*, turn booksellers, by "uniting with him in making this discourse public."

Mr. Greaves has himself precluded the possibility of his challenge being met, by omitting most carefully the references to most of his many quotations; and when we have transcribed the following, our readers will know what credit to attach to his unsupported assertions: "'For men to worship Jesus Christ as God,' says a celebrated Unitarian preacher of the present day, 'they might as well fall down and adore the river, or worship an image of stone.' And a noted Unitarian preacher, some years ago, openly declared, that all the evils that ever existed in church or state originated from that single circumstance, the *worshipping Jesus Christ as God, and that he would never rest till he had pulled that idol, Christ, from off his throne.*"

We are bound in charity to believe that this good old man thinks that Unitarian preachers uttered these revolting words, and, so believing, we can understand the ireful mood in which the attack is made—but then we are also obliged to fancy that the good old man is rather credulous, and not burdened with information. Evidence of the latter implication the discourse abundantly supplies. We do not propose to analyse the argument of this Reverend *vieilliard*. It is not worth the labour. It has not even the merit of novelty, except such as is

derived from rash, unwarranted, and undefended implications. For instance, "If the heavens rolling above our heads, serve us for a pavilion; if the earth be firm beneath our feet, it is he (Jesus Christ) who is the author of both. Thou, Lord, hast laid the foundations of the earth, and the heavens are the work of thine hands. *Psa. cii.*" "If the Jews gained immortal victories over the nations which they defeated, it was he who procured them. The angel of his presence, he saved them."

Most of all surprising to the mind that knows any thing of Christian antiquities, is the attempt (and its execution) to prove that "our ideas on this subject are in perfect unison with the ideas of the first fathers of the Christian Church." The writer is either deceived by testimonies of which he knows not the value, or misled by a blind zeal against heresy.

ART. V.—*Sermons designed to be used in Families.* First American from the second London Edition.

WE are truly glad to see an American reprint of this excellent volume, because (chiefly) we are exceedingly desirous that the best understanding should prevail between the Unitarians of this country and the United States. In the second volume the Editor has, we are informed, procured the aid of American divines, which, besides increasing the variety and interest of the book, will also, we hope and believe, tend to strengthen the moral union to which we have alluded. Our readers may not be displeased if we subjoin the advertisement to the American edition. It will serve to shew them how our productions are appreciated in America, and that we are not unrepaid for the honour we are here accustomed to render to the writings of several Transatlantic ministers.

"The work, of which the first American edition is now offered to the Christian public, was prepared by a distinguished Unitarian clergyman in England, and consists of practical discourses from himself and several of his brethren in the ministry.

"Its objects, as stated in the preface to the English edition, were 'to provide discourses fitted to benefit the heads of families in their private meditations; and others suited to be read aloud in the miscellaneous assembly of the family circle.' These objects appear to have been successfully accomplished in the present volume. The discourses which

it contains present clear and animating views of some of the most interesting topics of religion, and are well adapted at once to convince the understanding, and to affect the heart. They are written with more than ordinary ability, all of them free from extravagance and empty declamation, and some of them abounding in passages of true and pathetic eloquence. The reader will find in them many just delineations of character and discriminating statements of duty, clothed in attractive and forcible language. He will perceive that their spirit is the pure, rational, elevated, and lovely spirit of our blessed Master.

"The Editor is glad to bring before the community such a favourable specimen of the pulpit talents of our English brethren of the Unitarian faith. Their writings are comparatively little known among us. We love and honour their names as the faithful advocates of civil and religious liberty, and the zealous supporters of the simple doctrines of primitive Christianity; but until recently we have not had much acquaintance with their published labours. We owe them a debt of gratitude for their noble efforts in the cause of truth and freedom; and we rejoice to add to our obligations the present contribution to the interests of practical religion. May it increase our sympathy and friendship for those distant brethren who have received 'the like precious faith.'"

GENERAL LITERATURE.

ART. VI.—*The Life of Sir I. Newton.*
By David Brewster, LL.D. F. R. S.
(Family Library, Vol. XXIV.)

WE were surprised and grieved to find, in a Memoir which calls on many accounts for high commendation, such a passage as the following, on the theological opinions of Sir I. Newton:

"As this learned dissertation had the effect of depriving the defenders of the doctrine of the Trinity of the aid of two leading texts, Sir Isaac Newton has been regarded as an Antitrinitarian; but such a conclusion is not warranted by any thing which he has published;* and he

* "M. Biot has well remarked, that there is absolutely nothing in the writings of Newton to justify, or even to authorize, the idea that he was an Antitrinitarian. This passage is strangely omitted in the English translation of Biot's Life of Newton. We do not know upon what authority Dr. Thomson states, in his

distinctly warns us, that his object was solely to 'purge the truth of things spurious.' We are disposed, on the contrary, to think that he declares his belief in the doctrine of the Trinity, when he says, 'In the eastern nations, and for a long time in the western, the *faith* subsisted without this text; and it is rather a danger to religion than an advantage, to make it *now* lean upon a bruised reed. There cannot be better service done to the truth than to purge it of things spurious; and, therefore, knowing your prudence and calmness of temper, I am confident I shall not offend you by telling you my mind plainly, especially since it is no article of faith, no point of discipline, nothing but a criticism concerning a text of Scripture I am going to write about.' The word faith, in the preceding passage, cannot mean faith in the Scriptures in general, but faith in the particular doctrine of the Trinity; for it is this article of faith only to which the author refers when he deprecates *its* leaning on a bruised reed. But, whatever be the meaning of this passage, we know Sir Isaac was greatly offended at Mr. Whiston for having represented him as an Arian; and so much did he resent the conduct of his friend in ascribing to him heretical opinions, that he would not permit him to be elected a Fellow of the Royal Society while he was President.*"—Pp. 283, 284.

We shall not now go again into the merits of a question which ought to be regarded as finally decided. In our number for March, p. 153, is a convincing collection of evidence, positive and negative, of the Unitarianism of Newton, with which his biographer ought not to have been unacquainted; or, if he knew of it, to have dismissed sub silentio. To make the passage above quoted a declaration of faith in the Trinity, is indeed orthodoxy's last shift. By *the faith*, Newton means, as seems to us, *Christian doctrine*, the object of faith, the same thing with *religion*, and with *the truth* which he would "purge of things spurious." The article we have referred to shews, amongst other things, that Dr. Thomson had some authority for his assertion, and that Whiston's Memoirs do

History of the Royal Society, that Newton 'did not believe in the Trinity,' and that Dr. Horsley considered Newton's papers unfit for publication, because they contained proofs of his hostility to that doctrine."

* "Whiston's Memoirs of his Own Life, pp. 178, 249, 250. Edition, 1753."

not bear out the inferences which have been founded upon them. Dr. Brewster has himself cited, in a letter from Sir I. Newton to Locke, (p. 273,) a tolerably plain intimation of his opinions: "*Whence are you certain that the Ancient of Days is Christ? Does Christ any where sit upon the throne?*"

ART. VII.—*A Letter to Lord Viscount Morpeth, M.P., and to Members of Parliament generally, on the subject of a Petition relating to Religious Reform, presented to Parliament by his Lordship, on the Behalf of Thomas Thrush, late a Captain in the Royal Navy. With a Copy of the Petition.* London. Longman and Co.

WITH the sound sense, the piety, and the consistency of Mr. Thrush, and his honourable resignation of his commission in obedience to the dictates of his conscience, our readers generally must be acquainted. The present work is such as they will be prepared to expect from him. We extract entire the petition to which it relates:

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled;

"The humble Petition of Thomas Thrush, of Harrogate, formerly a Captain in the Royal Navy,

"*Sheweth,*

"That your Petitioner is strongly impressed with the conviction that the Christian religion is of divine origin, and that its tendency, as promulgated in the Holy Scriptures, is to make men virtuous and peaceable subjects. But as private frauds and violence, as well as national wars, instead of ceasing, or diminishing, under the influence of the national religion, have increased to a degree threatening the disruption of social order; your Petitioner, therefore, humbly suggests to your Honourable House, that the religion established by law must necessarily differ from the Christian religion as revealed in the Scriptures; inasmuch as it has not produced the blessings clearly predicted in these Scriptures concerning the latter.

"As the Athanasian Creed is acknowledged as a symbol of our national religion, as it forms the basis of its articles of faith, and of its liturgy, and as it may be considered as a key to the right understanding of that religion, your Petitioner most respectfully submits to the

consideration of your Honourable House the following remarks concerning this creed.

"1. It imposes upon men the belief that the reception of the dogmas it propounds will render them more acceptable to the Deity than obedience to his commandments, and to the precepts of Christ. It declares, and that without any reservation, 'Whosoever will be saved, before all things,' (and consequently before keeping these commandments and precepts) 'it is necessary to hold the Catholic faith' as set forth in this creed. This, to your Petitioner, appears to be as subversive of piety and morality, as it is contradictory to the highest authority a Christian acknowledges, 'If thou wilt enter into life, keep the commandments.'

"2. It presumptuously declares that he who does not 'keep it whole and undivided (undefiled), shall, without doubt, perish everlastingly;' and that 'he cannot be saved.' Whether such declarations are to be regarded as judicial, or explanatory, appears to be of little consequence; he who subscribes this creed virtually declares his belief in the eternal perdition of all Anti-Athanasians. Among these may be reckoned Milton, Newton, Locke, Lardner, Samuel Clarke, the late learned Bishop Edmund Law, and many of the brightest ornaments and most able defenders of Christianity since the apostolic age.

"3. It annuls, by plain and direct inference, the first principle of religion; namely, that there is only one SUPREME BEING. In opposition to this self-evident axiom, and in contradiction to its own express declaration, that there is but ONE GOD, this creed, as if wantonly to outrage common-sense, and expose Christianity to the derision of Infidels and profane parodists, declares that the Deity consists of THREE PERSONS, each of whom is UNCREATED, INCOMPREHENSIBLE, ETERNAL, ALMIGHTY—each of whom is GOD.

"Believing that this creed contains not only unauthorized additions to, but also gross misrepresentations of, the Christian religion, tending to bring it into contempt, and destroy the efficacy of its moral precepts;—believing that these precepts are imperative, not only on private individuals, but also upon Princes and Legislators; and that great political evils or blessings depend upon their neglect or observance;—believing, on the testimony of centuries, that Christianity, as exhibited in this creed, cannot obtain general credence, even in one single na-

tion, and, consequently, that it cannot become of general utility ;—believing that the calamities at present suffered by this and other nations arise from Infidelity, or from a morbid indifference to religion, occasioned by creeds and unauthorized additions made to the Christian religion, in ages of great mental darkness;—believing that the Bible alone contains every thing necessary to make men not only good Christians, but also industrious and peaceful subjects, a matter of the very highest importance in the present revolutionary age ;—thus believing, your Petitioner humbly and earnestly prays your Honourable House to take such steps as you may deem proper for establishing the Bible as the only parliamentary authority in matters pertaining to religion ; and that, whenever he may be crowned, our most gracious Sovereign may not be required, by his Coronation oath, to pledge his protection to any other religion, or religious doctrines, than such as are plainly revealed in that sacred Book. Your Petitioner humbly suggests to your Honourable House, that Dr. Paley alludes to the Creeds and Articles of Faith of the Established Church, when, in dedicating his Moral Philosophy to the late Bishop Edmund Law, he speaks of recovering ‘ the simplicity of the gospel from beneath the load of *unauthorized additions* which the ignorance of some ages and the learning of others, the superstition of the weak and the craft of designing men, have (unhappily for its interests) heaped upon it.’

“ When it is considered that no reasonable hope can be entertained of the removal of these unauthorized additions, or of any doctrinal reforms in religion being effected through the medium of the Established Clergy, inasmuch as they stand solemnly pledged to keep the Athanasian Creed, the basis of their doctrines, ‘ whole and undivided ;’ your Petitioner, therefore, trusts, that in presenting this petition to your Honourable House, no motives will be attributed to him inconsistent with patriotism, and an ardent desire to promote the best interests of religion.

“ As in duty bound, your Petitioner will ever pray, that, by the wisdom of your counsels, attended by the blessing of God, the simplicity of the Gospel may be restored ; that it may ‘ cover the earth as the waters cover the sea ;’ and, as destined by the Omnipotent Ruler, it may establish ‘ Peace on earth, and good will among men.’

“ *Harrogate, 23d July, 1831.*”

In the Letter, the various topics of this petition are enforced by arguments, and in a spirit, derived from the gospel of Christ. May the time hasten when such applications to the Legislature will stand some chance of being received with the attention which they deserve !

ART. VIII.—*A Treatise on the Origin, Progressive Improvement, and present State of the Silk Manufacture.* (Lardner's Cyclopædia. Vol. XXII.)

THIS volume is worthy of its place in the well-planned, and, generally, well-executed Cyclopædia of Dr. Lardner. It is divided into four parts, of which the first is historical, the second treats of the culture of silk, the third of its manufacture, and the fourth of its chemical, medical, and electric qualities. Chap. v. of Part I. particularly deserves attention. It is “ on the Progress made in England in the Manufacture of, and Trade in, Silk.” Scarcely any history is so replete with instruction, to persons of all classes, statesmen, capitalists, and artizans, as that of the silk trade in this country. It is a plain and strong rebuke to that short-sighted selfishness, that spirit of monopoly and exclusion, which is the cleaving disease of our body politic, and infects it from the crown of the head to the sole of the foot. It is not only a good politico-economical lesson, but a great moral lesson. The tale is well told and judiciously applied ; and the other portions of the book are, each in its way, full of interest.

ART. IX.—*The History and Topography of the United States of North America.* Edited by J. H. Hinton, A. M. Parts XIX. and XX.

THIS work has, in its progress, justified the favourable opinion which we expressed at its commencement, and amply realized our expectations. The sustained beauty of its embellishments, and the accuracy and interest of the narrative, demand a repetition of our recommendation. The 20th number concludes the Historical portion, and begins the Topographical. From the descriptive talent already displayed in the work, we expect that this department will be equally satisfactory, and render the whole as worthy, as that which is before us, of our warm approval.

OBITUARY.

MISS MOLLINEAUX.

1831. June 29th, at *Prescot*, Miss MOLLINEAUX, aged 74. This lady was the oldest member of the Presbyterian congregation at *Prescot*, in which she had been a regular and devout worshiper from early childhood. The last two years of her life were rendered melancholy by extreme debility, and other infirmities, and still more by the loss of an only sister, the companion of her life. She bore her last illness with great composure, and died in peace.

MRS. VALENTINE.

July 14, at *Chowbent*, Mrs. VALENTINE, aged 79. She was the daughter of Mr. R. HATTON, of Park Lane, near Wigan, a substantial yeoman, who brought up a large family in the way they should go, by setting, himself, a bright and efficacious example of piety and virtue. She was married in her 20th year to Mr. Peter Valentine, the protégé, partner, friend, and residuary legatee of Mr. John Mort, of Alder House. After an union of twenty years, whose basis was pure affection, cherished by mutual esteem, cemented by parental ties, and crowned with prosperity and happiness, she was suddenly bereft of her beloved husband, and her children of an excellent parent. Attracted by the moral, intellectual, and social qualities of Mr. Mort, a succession of visitors, and more particularly a worthy class of men, who reflected the lustre of the gospel they preached in the holiness and purity of their lives and conversation, were at all times and seasons heartily welcomed to his hospitable roof. His might, indeed, be emphatically called the ministers' house, as having a pre-eminent claim to the courtesies, esteem, and veneration of its worthy host. Warrington being at that period the seat of a flourishing Dissenting academy, the pulpit at Chowbent was often filled by its professors and students. Drs. Taylor, Aikin, Enfield, and Priestley, bright ornaments of literature, religion, and virtue, were the distinguished and honoured guests of Mr. Mort. In so sweet an intercourse with the wise and good, our departed friend and her intelligent partner profited and delighted, and the former were no less charmed with their

affability and attentions, co-operating with those of their venerable friend. The celebrated Mrs. Barbauld, when once upon a visit to Alder House, wrote the following beautiful lines :

Happy old man ! who stretch'd beneath the shade
Of large grown trees, or in the rustic porch,
With woodbine canopied, (where linger yet
The hospitable virtues,) calm enjoy'st
Nature's best blessings all,—a healthy age,
Ruddy and vigorous, native cheerfulness,
Plain-hearted friendship, simple piety,
The rural manners and the rural joys
Friendly to life. Tho' rude* of speech,
yet rich
In genuine worth, not unobserv'd shall pass
Thy bashful virtues ; for the muse shall mark,
Detect thy charities, and call to light
Thy secret deeds of mercy ; while the poor,
The desolate, and friendless, at thy gate,
A numerous family, with better praise,
Shall hallow in their hearts, thy spotless name.

When Mrs. Valentine became a widow, she mourned her heavy bereavement, but not as one without hope, and thought she could not better testify her regard to the memory of her husband than by endeavouring to supply his place, and devoting the remainder of her life to the assiduous care and zealous promotion of her family's welfare.

Unostentatious in her charities, the poor, the sick, and the infirm, received from her hands the balm of consolation and relief ; sincere, warm-hearted, and constant in her friendships, she was respected and beloved ; cheerful in disposition, her society was pleasant to the young and old. Having been much afflicted with a nervous head-ache in the earlier part of life, her sight was gradually impaired, until about 25 years ago she became totally blind. This severe visitation was, however, followed by an alleviating relief in the entire cessation of the head-ache, and the en-

* Alluding to a natural impediment in his speech.

joyment of better health and spirits. Throughout her long sojourning in the house of her pilgrimage, her joys were heightened and her sorrows assuaged by the sublime consolations of the gospel, and, until her infirmities prevented her, she was regular in her attendance upon public worship. The 14th chapter of St. John was her delight, as affording pleasing impressions of the benevolence of the Deity. When flesh and heart began to fail, the comforting retrospect of a well-spent life, and the hope of a happy futurity, sustained her in her sufferings, and her end was peace. May the example of this departed excellence have its due effect upon surviving relatives and friends, and add to the number of the righteous who die in the Lord, and are blessed in their death.

REV. J. HUGHES.

July 19th, the Rev. J. HUGHES, for thirty-eight years the faithful minister of the congregation of worshipers of One God in *Honiton, Devon*.

John Hughes was eldest son of the venerable David Hughes, formerly of Wincanton, Somerset, descendant of one of the oldest Nonconformist families in the Principality, *ab origine*, from generation to generation distinguished by their unflinching adhesion to the principles of civil and religious liberty, for the noble sacrifices they made, and for the severity of their sufferings under the tyrant trample of Church and King.

A rod, issuing from such a root, it is not to be expected that the subject of this memoir would have been brought up in servile bondage to catechisms and creeds; in fact, early as the year 1760, his father, then a very young man, in passing through the ordeal of ordination, pertinaciously refused to subscribe his *credo* to articles of faith he could neither comprehend nor understand, and in so doing affixed a stain upon his orthodoxy, no more to be washed out than the blood-spot from the little hand of Lady Macbeth, which stuck to him, like the leprosy to Naaman, to the last moment of his life—notwithstanding which, full of years, or rather full of good works, he went to his grave like a shock of corn in its season, followed by the deep regrets of all who knew him.

At the proper age John Hughes was matriculated in Coward's academy, then flourishing in its meridian, under the superintendence of the really reverend Drs. Savage, Kippis, and Rees, and became fellow-student with many of the

"*audacious infidels of science*," who have since illuminated the empyreum of rational Christianity, driven the beams of heavenly truth into the Erebus of mystery, and, like so many criers in the wilderness, prepared the way of what may, without presumption, be deemed the first streaks of that morning in which he who sitteth in the temple of God, opposing, and exalting himself above all that is called God and is worshiped, having received his destined doom with the beast, and the false prophet, there shall be on all the earth One Jehovah, and his name One!

Having finished his preparatory studies at Hoxton, he was ordained pastor of the Dissenting congregation in Tewkesbury, where he had the pleasure of enjoying the friendship of the late Mrs. Doddridge, relict of the justly celebrated Dr. Doddridge, and his family. But, wishing to be near his brother, who had succeeded Dr. Isaac Smith in the ministry at Sidmouth, on receiving an unanimous invitation to become pastor of the united General Baptist and Presbyterian Churches in Honiton, he accepted it, and removed thither. And *here* it was the happiness of his life to be associated with a people after his own heart, of inquiring minds and Catholic spirit, not a few of them of religious convictions antagonist to his own, and whose ideas of him have recently been most unequivocally expressed. Alas! it was the unhappiness, too, one by one, to follow the remains of those he first loved to the house appointed for all the living—and to see not a few of the remnants of the dear departed torn up by the whirlwinds of circumstances, and scattered like leaves of autumn over the surface of the earth.

But for *this*, the Rev. John Hughes had long since sought a calm retirement from the field from which his infirmities had warned him to withdraw. He could not forsake the little flock in its extremity! The chances were mighty that it would never enjoy the benefit of another shepherd's superintendence! In much weakness—in great bodily inconvenience, not without frequent interruptions, he continued thus to toil on till Midsummer last. Ah! deprived then of the friend of his bosom, the staff of his age, the late Isaac Cox, Esq., (of whom a memoir has recently appeared in the Repository,) *this* was a stroke he had no longer strength to bear! His heart had received its death-wound!—from thenceforward, though habitually cheerful, he smiled no more!—for a few

weeks he lingered on, frequently weeping, and then dropped into that grave in which, with few exceptions, all that was dear to him was already sleeping.

Of heart most affectionate, truly may it be said of him, that he was familiar with grief. For the most part he went mourning all his days, less for his own than for the misfortunes of others, to the utmost of his power relieving them and consoling where he could do no more. Not that he himself was exempted from his full share of the sorrows of humanity. Some fourteen years since he received a tremendous stroke in the loss of one of the most amiable and most excellent of her sex, niece of the celebrated Dr. Harris, historian of the Stuarts and the Protector, and nobly did he bear up under his loss; standing alone for the remainder of his days, like a scathed trunk upon the mountain. "Many a time," says he, "has it been mine to exhort others to bow to their heavenly Father's behests; shall I not also bow, and evince that I believe what I teach? *The Lord hath given, the Lord hath taken away, blessed be his name!*" In his general character the Rev. J. Hughes was modest and retiring. He had little taste for the turmoil of life, nor ever distinguished himself as a partizan—enough for him the little world of private friends and connexions. But when drawn out he hesitated not to evince his family firmness, to rebuke with severity, and vindicate with energy, conceding cheerfully to others the rights he demanded for himself. He had chastisement for delinquency only. He inquired not what is another's creed, but what is his life? And his right hand of fellowship was ever extended to the man, be his profession what it may, for whose honesty his virtues were guarantee.

At brilliance of thought or expression he no more aimed than at eloquence of enunciation. And less would he deign to descend to the treacheries of the craft, to angle for popularity by humiliating his better-informed conscience at the shrine of ignorant bigotry and enthusiasm. It was his business to inform the ill-informed, not to succumb to them; to fulfil the duties of the ministry he had received of the Lord Jesus, and see to it, that at the last day he should be found faithful, lest having preached the gospel unto others, himself should be a cast-away. With this anticipation ever upon his mind, having digested his subject well, if he studied aught in composition it was simplicity.

The arrangement of his ideas was lucid, his illustrations were apt, and his appeal was closely argumentative. In one respect his addresses were faulty. In his wish to give the fullest information, he was apt to condense too much matter into too small a compass. Still (while his devotions were the out-pourings of a full heart, awfully sensible of the grandeur of that God to whom he addressed them, penitentially humbled under the sense of human imperfection and human culpability, adoringly thankful for all his Heavenly Father's mercies, and confidently relying upon him for mercies to come), his sermons were exactly adapted to the moral temperament of the auditors for whom they were prepared, — intelligent, well-informed seekers, prepared to follow wherever the shepherd of their souls saw fit to lead them.

In his last illness, for many a day his sufferings seemed to be extreme; happily, however, for those who watched around him, his constant reply to the anxious inquirer was, that they were not intolerable. The golden bowl could not break; the wheel could not be arrested at the cistern, without a shock. He felt it to be a merciful dispensation, and confessed the mercy which gently took the building down.

A few days only after his decease his weeping family and flock followed him to the treasury in which He in whom the blasphemed believe, in whose faithfulness they can trust, reserves his jewels till the glorious morning of the restitution of all things; in which he, who was at once the pattern and the pledge of our resurrection, shall come again from that heaven in which is the conversation of the saints, to clothe this corruptible with incorruption, and this mortal with immortality: or, rather, to divest the incorruptible and immortal principle of that earthly envelope in which we now tabernacle, designated here a vile body—there said to be sown in dishonour, and to change it into the likeness of his own glorious body. And there we bid him adieu. And there we leave him. Amen. *Come, Lord Jesus! Yea, come quickly!*

REV. JAMES MANNING.

September 10, at Exeter, in the 78th year of his age, the Rev. JAMES MANNING, who, for upwards of fifty-three years, had been the beloved and respected pastor of the united congregations assembling at George's Meeting. So great was the attachment to him

from the benevolence of his character, and from a connexion subsisting for such a long period, that his funeral was attended by more than 300 members of his congregation, anxious to pay the last tribute of respect to one they so much loved. An able and impressive address was delivered at the interment by his colleague, the Rev. H. Acton, who, on the Sunday following, preached the funeral sermon, which was admirably suited to the occasion, and the latter part of which was rendered particularly interesting to the audience from a brief memoir of their departed friend. It is hoped, by those to whom he was personally known, that both the Funeral Address and Sermon will be published.

MEMOIR OF DR. HAMILTON, LATE OF IPSWICH.

ROBERT HAMILTON, M. D., of the Royal College of Physicians, London, Member of the Medical and Physical Societies of Edinburgh, and of the Medical Society of London, was a native of the parish of Balleywillen, in the county of Antrim, in Ireland. He was born, about the year 1752, of parents highly respectable, but in an humble rank of life (his father being a weaver).

Mr. Hamilton received the rudiments of his education at a small school near his native village, and from his earliest years evinced a great love of knowledge and an earnest desire for information. With a mind ever bent on improvement, with a constitution unfit for laborious exertion, and, at the same time, with a conviction of his father's inability to render him pecuniary assistance, he applied closely to the study of the Latin language, and those branches of useful knowledge, the attainment of which might fit him for the situation of a domestic tutor or a village schoolmaster.

The neighbouring parish of Dunluce being without a schoolmaster at this time, Mr. Hamilton was fixed upon as a proper person to fulfil the duties of the office. Accordingly, Mr. Cameron, the Presbyterian minister of the place, gave him an invitation to his house, which, for some years, he considered as his home. The advantages arising from the society of a man of Mr. Cameron's liberal views and cultivated understanding,*

* See an interesting publication entitled, "The Doctrine of the Holy Scriptures concerning the only true God," &c. 1828, and Monthly Repos., &c. [N. S.], Vol. II. 781.

were not lost upon a mind thirsting for knowledge and devoted to science.

Often, in the latter part of his life, would he refer with delight to the period when, assisted in the pursuit of knowledge by his friend Mr. C., they amused themselves, for hours, with anatomical investigations, and examined the beauty, order, and skill displayed in the structure of the animal frame. By such pursuits as these he was led to the study of medicine, and thus cultivated a taste for that profession, which determined his future lot, and secured to him high respectability, to the end of a useful and valuable life.

About this time Mr. Hamilton entered into an engagement with an apothecary of Coleraine, to attend in his shop every market day: this engagement he regularly observed, though at the distance of some miles. In the course of his attendance at Coleraine, his industry, intelligence, and amiable manners, procured for him the favour and attention of some of the most respectable inhabitants. It was not long before Dr. Smith, a man of education and fortune, testified the high opinion he had of his talents and character by taking him into his house as tutor to his sons. Here he possessed another opportunity for self-improvement; and he did not fail to embrace it. He continued in this situation for some time, until Dr. S., seeing Mr. Hamilton's anxious desire for further advancement, and, being highly satisfied with his conduct while under his roof, generously presented him with a sum of money, the joint contribution of himself and a few friends. With this money and high recommendations, Mr. H. went to Edinburgh, where, by strict economy, and by giving lessons as a private tutor, he lived respectably, gained the esteem and approbation of the professors, the respect of all who were acquainted with him, and the accomplishment of his wishes. Having obtained his diploma, he was appointed surgeon to a regiment travelling through different parts of England. After remaining some time at Ipswich, the regiment was ordered to proceed to the continent (England being at that time at war with France). But Dr. Hamilton, having gained the esteem and confidence of many highly respectable families in that town, was requested to remain amongst them as their physician. He complied with their solicitations, gave up his situation in the army, and, by assiduous attention to the duties of his profession, had every

prospect of becoming independent. Life passed on smoothly for some time; but, alas! how uncertain are all human affairs! Dr. Hamilton had, at different periods of his life, suffered from a complaint in his eyes; and at this time his sight became so impaired, that the fear of total blindness induced him to dispose of his practice and retire from his profession; not fearing but that he should receive a prompt and honourable remuneration from the individual who succeeded him.

But his hopes were disappointed, and he was obliged to adopt legal measures, in order to secure the execution of the terms of agreement. Some time after this his sight returned, and he was appointed inspecting physician to the military dépôt at Ipswich, with a salary of 500*l.* a year, and the promise of retiring upon half-pay at the conclusion of the war. But again he must sustain disappointment and privation; for soon after entering upon this engagement, his sight entirely left him, and he was obliged to resign his situation. During his residence at Ipswich, he educated three

nephews, and placed them in respectable situations, as surgeons. Dr. Hamilton remained unmarried till within a few years of his death. In his religious sentiments he was a Unitarian. He had embraced these doctrines, whilst under the roof of Mr. Cameron, believing them to be founded upon the pure principles of the Gospel of Christ. His respect and esteem for his early friend and instructor were conspicuous at all times, but were particularly evinced by his dedicating to him a work, entitled, "*The Duties of a Regimental Surgeon*," which was published about the year 1794, in two volumes. Dr. Hamilton's talents and acquirements gained for him much respect, and enabled him to become a member of many literary societies. He did not long survive his wife, but died, in obscurity, at the age of eighty, after a life of active usefulness, blended with those painful vicissitudes of fortune which are calculated to awaken feelings of sympathy in every benevolent and generous mind.

Birmingham.

W. C.

INTELLIGENCE.

Sussex Unitarian Association.

THE Eleventh Anniversary of the Sussex Unitarian Association took place at Lewes, on Wednesday, July 20, 1831. Rev. J. C. Means, of London, kindly undertook to preach on the occasion, in consequence of Rev. G. Harris, who had been appointed to officiate, meeting with a serious accident.

The subject of the sermon was "the Humanity of Christ," Acts ii. 22. The preacher adduced proofs of his proposition from the history of our Saviour, as recorded in the gospels,—from the conduct of the apostles towards him (Jesus) during his ministry, as well as from those terms which are appealed to by Trinitarians as testimonies in favour of his divinity. The sermon was a well argued and manly address to the reason and common sense of his audience, and did great credit to the young divine.

After the meeting for the transaction of business of the Association, the friends and members dined together at the Crown Inn, Mr. Fisher in the Chair. Several persons addressed the meeting,

and the afternoon passed off in an agreeable manner. The next Half-yearly Meeting of the Association will be held at Ditchling, on Wednesday, the 19th of October, 1831. Rev. E. Talbot, of Tenterden, is to be invited to preach the sermon. Tea will be provided as usual. The subject for conversation after tea—"The best means of promoting the Cause of Truth."

C. P. VALENTINE.

Lewes, Aug. 15, 1831.

Meeting of the Remonstrant Synod of Ulster.

Tuesday, Sept. 6.

THIS day, at twelve o'clock, the Remonstrant Synod of Ulster assembled in Larne, in the Meeting-house of the First Presbyterian Congregation of that town, for the purpose of holding their Second Annual Meeting since their separation from the General Synod of Ulster. The Rev. WILLIAM PORTER, Moderator for the last year, opened the business of the meeting by delivering a sermon. He commenced by stating, briefly, the

grounds upon which they had felt it their duty to separate from the General Synod of Ulster. These had no immediate connexion with religious doctrines, but related solely to the right of taking the Bible alone as the standard of their belief, without having the opinions or doctrines of men forced upon them. According to the principles upon which their body was constituted, Calvinists as well as Unitarians might be members of it. For himself, he gloried in being a Unitarian; but his opinions he held as his own; and, in advocating them, he wished not to be understood as appearing to represent those of his brethren, which they too had a right to hold for themselves. After these introductory observations, he stated, that he purposed taking up the doctrine of the co-existence of the divine and human natures in Christ, or what divines had called the Hypostatic Union. This he considered as lying at the foundation of Trinitarianism. If he could overturn this doctrine, the superstructure must give way, and Trinitarians be compelled to surrender at discretion. He had, for a text, selected 1 Thess. v. 21, "Prove all things; hold fast that which is good." The Reverend gentleman then proceeded to the discussion of the doctrine which he had spoken of; and the rest of his sermon was devoted to that object, with occasional references to collateral doctrines. The sermon was distinguished by its closeness of reasoning, and its copiousness of Scripture reference and general illustration. It completely fixed the attention of a mixed auditory for nearly three hours, the time occupied in its delivery.

Mr. BLAKELEY was then unanimously chosen Moderator for the ensuing year.

Mr. PORTER was unanimously elected Clerk for the ensuing year.

The Clerk then proceeded to read the Minutes of last year. A good deal of conversation took place on the reading of the fundamental regulations of Synod which had been adopted. The only thing particularly interesting was, a statement which the Moderator begged leave to make, relative to the Theological Committee of the General Synod of Ulster, which had been elected for securing the Orthodoxy of the Synod. He said, that a young man had lately passed that Committee, as an avowed Arminian; that the person referred to had told him (the Moderator) so; that he had, before the Committee, avowed his disbelief of Original Sin, and some other doctrines held by Calvinists as essential; and that,

notwithstanding this, he had obtained his certificate from the Committee. These facts the Moderator said he had from the young man himself; and he was prepared to substantiate his statement on oath.

The Synod adjourned at six o'clock. Open Synod to-morrow at ten o'clock.

Wednesday, Sept. 7.

The Clerk proceeded with reading the minutes of last year.

When that part of the minutes was read, in which the establishment of a fund for defending persecuted ministers, aiding poor congregations, &c., was recommended, those gentlemen who had gone to England as a deputation to collect subscriptions for the fund, were requested to give a statement of their proceedings.

Mr. MONTGOMERY said the interests of the fund had not been neglected. A meeting had been held in Belfast; and the proposition had been met, as any such measure always is met in that place, with the greatest spirit and liberality. On that occasion the sum of nearly £1000 was subscribed towards the fund; and, in the course of a short time, about £1800 was subscribed. It was intended at that time to make more extensive applications; but that intention was prevented from being carried into effect, as a contested election, in which Belfast was much interested and took an active part, interfered. They were afterwards about to proceed, but some individuals, whose judgment could be relied on, suggested that it would be desirable, before going farther, to draw up a deed of trust, that they might be able to put into the hands of the public the charter of their fund. In carrying this suggestion into effect, they experienced considerable difficulty. They procured copies of deeds of trust; but in these there were many things which required to be amended, so as to prevent the possibility of any appropriation of the fund to purposes different from those for which it was originally intended. They drew out their own ideas, and put them into the hands of most respectable gentlemen connected with the law, whose valuable services were rendered free of expense. A draft of the deed was afterwards placed in the hands of Mr. Hutton, of Dublin, a lawyer of very great promise at the Irish bar. That gentleman revised the deed with great care. The revised copy was then printed, and put into the hands of the subscribers; and after they had

time to examine it minutely, they were called together for the purpose of discussing it at length. All these proceedings caused considerable delay. They were aware that they had many warm friends in England; and, as in that country, it was not to be expected that our affairs here should be kept always before their minds, it was determined to send a deputation to England to collect subscriptions before the causes which led to the establishing of the fund should pass out of the recollections of the people there. He might here state, that the name *Presbyterian Fund* appeared too limited a designation; and that it should be made so as to be applicable to persons of all religious sentiments. There was no reason why a man, honestly holding any doctrinal opinions, whether he might be Presbyterian, Episcopalian, Catholic, or whatever religious sect he might belong to, should not meet with aid if subjected to inconvenience or persecution for the sake of conscience. It was, therefore, determined to assume the name of *Association for the Protection of the Rights of Conscience in Ireland*, thus generalizing the object of the fund. In proceeding with their design, they did not limit the matter to themselves. They applied to the Presbytery of Antrim and the Synod of Munster, both of which bodies zealously co-operated with them. Of the £1800 that had been subscribed, he believed that at least £1500 had been contributed by the Presbytery of Antrim. A Committee of Trustees was next appointed; and as he rather suspected the clergy of being somewhat grasping, he had succeeded in having two-thirds of the Committee of laymen. Thus no clerical influence could ever divert the fund from its original purpose. [Mr. Montgomery here read the following extract from the trust-deed, to shew the objects of the fund, and the principle upon which it was intended it should be managed:—

"The more immediate purposes to which the said fund shall be applied, in prosecution of the aforesaid objects are, 1st. The assisting and defending of such ministers and congregations as have been, or may hereafter be, persecuted or injured in consequence of their rejecting human authority in matters of religion, and receiving the Bible as the only rule of faith and worship. 2nd. The assisting of congregations that have embraced and acknowledged, or may hereafter embrace and acknowledge, the principles aforesaid, in the erection of

places of worship, and in the support of their ministers. 3rd. The establishing and support of a professorship of divinity, for the use of all religious bodies, that do now, or at any time hereafter shall, adopt and avow the principles aforesaid. 4th. The promoting of such other objects connected with the maintenance of the *rights of conscience*, and the extension of religious liberty, as the trustees of the fund for the time being may deem advisable, under the limitations of the deed of trust. The capital stock of the *Association* shall, under no circumstances, and upon no account whatsoever, be diminished; but all payments shall be made out of the annual produce thereof. Of the twelve trustees, *eight* shall always be *Laymen*."] A deputation, consisting of Mr. Mitchel, Mr. Blakeley, and himself, had visited England, where they were received with the utmost kindness. The time was not very favourable for their object. England was engaged in a most important general election, in the issue of which the great measure of Parliamentary Reform was involved. Many of the individuals who were their warmest friends, had subscribed largely to a *Patriotic Fund* for promoting that measure. Another unfavourable circumstance was the distress which then existed in parts of Ireland. The people of England had been appealed to; and the appeal was answered, especially by the Unitarians, in a manner that reflected the highest credit on them. There was also a fund raising for aiding the struggling Poles; and here again the Unitarians were found in the van. The deputation were received in the kindest manner; and though they were able to visit only comparatively few towns, he believed they should add, by their visit, about £1000 to the fund. There were many other places which they had not had time to visit, where they were told they would be cordially assisted if application would be made. He thought he had stated all that was of importance to communicate on this point; and he conceived that they could not separate before passing a resolution expressive of their gratitude to their English Unitarian brethren. Mr. Montgomery then proceeded to mention the great exertions made by the Unitarian Dissenters of England for promoting their own interests; and said the friends of religious liberty in this country must come forward to aid their own cause. They must contribute to swell the fund. They had to provide education for their young

men. Young and feeble congregations would require support and encouragement. The old and infirm ministers, whose congregations were small, must be assisted in the decline of life. He concluded by stating that the five ministers residing in Belfast, holding the principles of the Remonstrants, had contributed each 25*l*. This he mentioned merely to shew that they were in earnest in the matter. A general exertion must be made in all parts of Ireland: Already the subscriptions amounted to about 3000*l*. He did not doubt if a simultaneous movement were made, that 6000*l*. or 8000*l*. would be raised.

MR. BLAKELEY had intended giving a lengthened statement of the proceedings of the deputation in England; but, as it was near the hour appointed for public worship, he would be very brief. He spoke in strong terms of the zeal and piety of the Unitarian Dissenters of England. He said they were intimately acquainted with the proceedings of the Remonstrants. He stated several instances of the great liberality with which contributions had been made; and said that he had received communications mentioning that more subscriptions could be readily obtained.

As it was now twelve o'clock, the hour at which, according to an appointment of last Synod, Mr. Blakeley was to preach, the business of the Synod was adjourned. That gentleman selected for his text the third verse of the General Epistle of Jude, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the

saints." Mr. Blakeley's sermon was principally taken up with discussing the doctrine of the Atonement, and the theories of the Trinity, as laid down by Trinitarian divines. It lasted for upwards of two hours, during which time the eloquence, extensive theological research, and acute reasoning of the reverend gentleman completely fixed the attention of a very numerous and respectable auditory.

Lady Hewley's Fund.

THE report of the proceedings in this case, copied from the Times in our last number, was very imperfect. Our readers will observe that the statement which introduces it is altogether *ex-parte*. To the Lord Chancellor's remarks it should have been added, that he strongly censured the spirit in which the proceedings had been instituted and conducted, and eulogized the character and learning of Mr. Wellbeloved, and the general respectability and conscientiousness of the trustees. The case came again into court on the 26th of August and 1st of September. His Lordship confirmed the decision of the Vice-Chancellor so far as to compel the trustees to answer a string of interrogatories as to their religious opinions; disallowed some of the questions; and reversed the order as to costs, thereby making the prosecutors pay their own expenses, and allowing those imposed on the trustees for their defence out of the funds of the charity. The main question whether Unitarians be "godly persons," and entitled to administer and partake of the funds, is at present wholly untouched.

CORRESPONDENCE.

"A Novitiate" (Novice?) is referred, for an explanation of the texts in question, to Mr. Fox's Letter to Dr. Blomfield, "the Apostle John an Unitarian."

The Notice of the commencement of the Session at York College, on the 30th ult., reached us too late for insertion.

Received, No Foe to Innovation; ‡; L. C; F. Knowles.

We are desired to inform the Subscribers that Dr. Priestley's Memoirs and Correspondence, from 1733 to 1787, with Notes by the Editor, being Part I. Vol. I. of his Theological and Miscellaneous Works, will be ready for delivery, Nov. 15, at the Office of the Unitarian Association, Walbrook Buildings, where the Subscribers are earnestly requested speedily to apply for any of the 24 Volumes which they have not received.

Part II. Vol. I. from 1787 to Dr. Priestley's decease in 1804, may be expected early in the ensuing year. A very few sets of the Works are yet on hand, for which application may be made to the Printer.